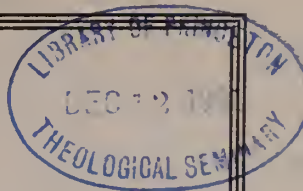


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**REPORT
OF A CONFERENCE ON
THE PREPARATION
OF EDUCATIONAL
MISSIONARIES**

**HELD IN NEW YORK CITY
DECEMBER 4-5, 1916**

PRICE 25 CENTS



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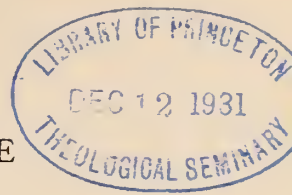
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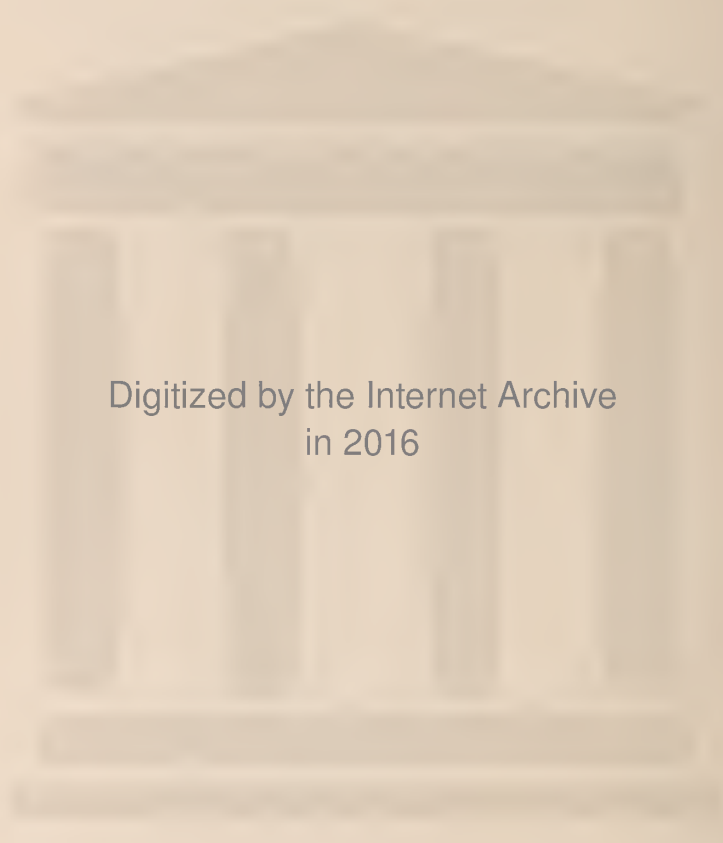
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BOARD OF MISSIONARY PREPARATION WITH THE
REPRESENTATIVES OF FOREIGN MISSION BOARDS
EDUCATIONAL MISSIONARIES AND THOSE
REPRESENTING EDUCATIONAL INTER-
ESTS IN NORTH AMERICA

NEW YORK CITY
DECEMBER 4-5, 1916

EDITED BY
FRANK K. SANDERS, PH.D.
DIRECTOR

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THE CONFERENCE ON THE PREPARATION OF EDUCATIONAL MISSIONARIES FOR EFFICIENT SERVICE WITH REPRESENTATIVES OF FOREIGN MISSION BOARDS, EDUCATIONAL MISSIONARIES AND THOSE REPRESENTING EDUCATIONAL INTERESTS IN NORTH AMERICA

The Board of Missionary Preparation called a conference of those interested in the varied problems of missionary education and of preparation for educational efficiency on the foreign field, at the general headquarters of the united work of the Foreign Mission Boards of North America, at 25 Madison Avenue, New York City, on December 4th and 5th, 1916.

The conference was attended by one hundred and fifty-three delegates. Forty-three Foreign Mission Boards and Sending Societies were represented as well as sixteen theological and other institutions. Forty-five missionaries on furlough were present, and thirteen visitors.

The conference was called to order at three o'clock in the afternoon of Monday, December 4th, by Dr. Sanders, the Director of the Board, who introduced the Reverend Professor Walter L. Lingle, D.D. of the Union Theological Seminary of Richmond, Va., as the leader of an opening service of devotion. After a prayer by Dr. Edward W. Capen of the Kennedy School of Missions, Professor Lingle gave a brief address upon the theme "The Preparation of the Apostle Paul for His Ministry." The service closed with prayer by Reverend President Henry Churchill King, D.D. of Oberlin College.

The chair was then taken by the Reverend President William Douglas Mackenzie, D.D. of the Hartford Seminary Foundation, the Chairman of the Board of Missionary Preparation. After welcoming the delegates and interpreting the program of the conference, President Mackenzie ad-

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dressed the gathering on "The Real Objective of Educational Missionaries."

Following the Chairman's address, Mr. Fennell P. Turner, the Honorary Secretary of the Board of Missionary Preparation, submitted for consideration a list of names of members of a proposed Committee on Findings. With several additions to the list the following members were elected:

President Charles T. Paul, *Chairman*
Director Sanders, *Secretary*
Miss Helen B. Calder
Dr. William I. Chamberlain
Dr. James Endicott
Professor D. J. Fleming
Dr. John F. Goucher
President Henry C. King
Professor Walter L. Lingle
President W. D. Mackenzie
Mr. William Orr
Mrs. Henry W. Peabody
Reverend Joseph C. Robbins
Miss Flora L. Robinson
Dean James E. Russell
Dr. T. H. P. Sailer
Professor W. N. Schwarze
Professor Edmund D. Soper
President J. Ross Stevenson
Rt. Reverend Henry St. George Tucker, D.D.
Mr. Fennell P. Turner

The addresses of the day followed the order of the program printed below, arranged by the Executive Committee of the Board:

The Personal Qualifications of the Missionary Educator

Reverend Principal Alfred Gandier, D.D.

Knox College, Toronto.

Mrs. Henry W. Peabody

The Continuation Committee for North America.

The Specific Problems Faced by the Missionary Educator

(a) In China

Reverend Burton St. John

Former Principal of the Tientsin Intermediate School of the North China Mission of the Methodist Episcopal Church.

(b) In India

Reverend William I. Chamberlain, Ph.D.

Foreign Secretary of the Board of Foreign Missions of the Reformed Church in America.

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(c) In Latin America

Reverend Samuel G. Inman

Secretary of the Committee on Cooperation in Latin America,
formerly a Missionary of the Christian Woman's Board of
Missions in Mexico.

(d) In the Near East

Reverend President George E. White, D.D.

Anatolia College, Marsovan, Turkey.

(e) In Japan

Right Reverend Henry St. George Tucker, D.D.

Missionary Bishop at Kyoto, Japan, of the Protestant Episcopal
Church in the U. S. A.

The Essentials of a Program of Missionary Education as viewed by
an Educational Administrator

Mr. William Orr

Educational Secretary of the International Committee of Young
Men's Christian Associations, late Associate Commissioner of
Education in Massachusetts.

After the presentation of the papers on the "Personal Qualifications of the Missionary Educator," they were discussed by Professor Lingle; Reverend Professor Morton D. Dunning of the Doshisha University at Kyoto, Japan; Reverend Allen K. Faust, Ph.D. of the Miyogi Girls' School, Sendai, Japan; Reverend William E. Hoy, D.D. of the Lakeside Schools, Yochow City, Hunan, China; Reverend Franklin E. Hoskins of Beirüt, Syria; Professor Wallace St. John of the Rangoon Baptist College, Rangoon, India; Reverend Frank Rawlinson, D.D. of Shanghai, China; Dr. John F. Goucher of Baltimore, Md., and Reverend Giles G. Brown of Ceylon.

The evening session began at 7:30 o'clock with a prayer by Reverend Stephen J. Corey, D.D. of the Foreign Christian Missionary Society, Cincinnati, Ohio. The general theme of the evening was "The Specific Problems faced by the Missionary Educator," introduced by five speakers, each one representing one of the great typical fields of missionary activity. In addition, Mr. William Orr, Educational Secretary of the International Committee of the Young Men's Christian Associations, gave an address on "The Essentials of a Program of Missionary Education as viewed by an Educational Administrator."

Following these addresses there was a general discussion, participated in by Dr. Hoy and Professor Thomas F. Cummings, Ph.D. of the Bible Teachers Training School.

The session on Tuesday morning was called to order by Mr. Fennell P. Turner, who presided during the day in place of Chairman Mackenzie, who was forced by the order of his physician to remain away. The opening devotional address was given by the Reverend President J. Ross Stevenson, D.D. of the Princeton Theological Seminary, on "The Spiritual Task of the Missionary Educator and His Preparation for It."

The morning session followed the official program, which was as follows:

The Facilities Afforded in North American Institutions for the Adequate Preparation of Educational Missionaries

Reverend Professor Edmund D. Soper, D.D.

Drew Theological Seminary.

The Training of the Missionary Educator

(a) His Non-Professional, Cultural Preparation

Dean James E. Russell, LL.D.

Teachers College of Columbia University.

(b) His Professional Training Before Going to the Field

Dr. Thomas H. P. Sailer

Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

(c) His Specific Training for the Field to Which He Is Appointed

Reverend Morton D. Dunning

Missionary of the American Board at Kyoto, Japan, detailed for Service in the Doshisha University.

(d) His Training During the First Period of Service on the Field

Professor Walter E. Hoffsommer

Principal of the Meiji Gakuin, North Japan Mission of the Reformed Church in America.

A paper was read on "The Facilities Afforded in North American Institutions for the Adequate Preparation of Educational Missionaries," by the Reverend Professor Edmund D. Soper, D.D. of Drew Theological Seminary, Madison, N. J. It was discussed by Professor St. John; Professor Soper; Dr. Rawlinson; Mr. Orr; Professor W. N. Schwarze, D.D. of the Moravian Board of Missions;

Professor James B. Webster of the Shanghai Baptist Theological Seminary, Shanghai, China; Professor O. E. Brown, D.D. of Vanderbilt University, Nashville, Tenn., and Miss Flora L. Robinson of the Isabella Thoburn College, Lucknow, India.

“The Training of the Missionary Educator” was discussed under four headings, by Dean Russell, Dr. Sailer, Professor Dunning and Professor Hoffsommer. The resulting discussion was participated in by Dr. Sailer; Dean Thomas M. Balliet, Ph.D. of New York University; Professor Brown; Professor St. John; the Reverend Canon T. R. O’Meara, D.D. of the Canadian Church Missionary Society; Professor Webster; Dr. Goucher; the Reverend Victor M. Buck of Allahabad, India; Dr. Rawlinson; Professor Dunning and Dr. Faust.

The afternoon session was opened with prayer by the Reverend W. B. Anderson of the Board of Foreign Missions of the United Presbyterian Church of N. A. The general theme of the afternoon was “The Relationship of Missionary Education to Other Forms of Christian Enterprise on the Foreign Field.” It was presented by the Reverend Professor Daniel J. Fleming, Ph.D. of Union Theological Seminary and by Dr. Robert E. Speer of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

The papers were discussed by Dr. Hoy; Dr. F. J. White of the Shanghai Baptist College, Shanghai, China; Mr. Drach of the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in N. A.; Mr. E. D. Lucas of Forman Christian College, Lahore, India; Mr. W. Henry Grant of the Foreign Missions Conference; Dr. Rawlinson; Mr. Anderson; Reverend Ralph S. Harlow of the International College, Smyrna, Turkey; Reverend E. S. Booth of the Ferris Seminary, Yokohama, Japan, and Dr. Corey.

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A closing prayer was offered by Dr. Endicott of the Missionary Society of the Methodist Church, Canada.

The evening session was wholly devoted to the reception, discussion and emendation of the report of the Committee on Findings, read by the secretary of the Committee, Dr. Sanders.

The session opened with prayer by the Reverend Dr. James L. Barton of the American Board of Commissioners for Foreign Missions. The report was then read section by section, being discussed by Dr. Sailer, Dr. Foster, Mr. Turner, Dr. Faust, Director Sanders, Dr. Barton, Mr. Huntington, Professor Brown, Mr. Grant, Dr. Goucher, President White, President Stevenson, Mr. Anderson, Principal O'Meara, Professor Soper, Dr. Rawlinson, Dr. Williams of Brazil, Dr. White of Shanghai, Dr. Endicott, Professor Fleming, Professor Harlan P. Beach, Mr. St. John, Professor Webster, Professor Robinson, Mr. Orr, Professor Capen, Professor Cummings and Professor Hoff-sommer, most of them speaking repeatedly on the various questions raised by the report.

On motion of Dr. Goucher, duly seconded, it was voted to appoint an editing committee with full authority to recast the report into a form representative of the conclusions of the assembly and suitable for permanent publication. The chair appointed:

President Charles T. Paul
Mrs. Henry W. Peabody
Dr. T. H. P. Sailer
Professor E. D. Soper
Director Frank K. Sanders, *ex officio*.

The Chairman then expressed on behalf of the Board its very sincere appreciation of the attendance and cooperation of the members of the conference.

The conference adjourned with the pronouncing of the benediction by Professor Beach.

THE PREPARATION OF PAUL FOR HIS MISSIONARY CAREER

PROFESSOR WALTER L. LINGLE, D.D.

It was suggested that the theme for this opening devotional service might be some lesson from the life of a great educational missionary. When I recalled that in the Bible we have the life story of the greatest missionary that ever lived, who left us quite a number of autobiographical notes concerning his life and his work, I felt that from Paul might come the appropriate message for us today.

Let me turn your attention to three passages: to Acts 22:1-15, where Paul is in Jerusalem speaking to a crowd of his own people; to Acts 26:12-20, where he is telling his life story to King Agrippa; and to Galatians 1:15-18, where he speaks further of his life story.

I thought it might be worth our while in a conference like this, which is especially concerned with the preparation of young missionaries for their life work, to consider the preparation of the Apostle Paul for his life work. I take it that his preparation was not accidental. It was preeminently providential. In Galatians the Apostle gives us clearly to understand that God separated him from his mother's womb and called him by His grace for the very distinct purpose of being a missionary to the Gentiles. God took him in his very infancy and appointed him to this great life work. He must then have had what we may call God's ideal preparation for a missionary to the people of that particular era. We cannot study this preparation in all its details this afternoon. But it may at least be worth our while to look at it in broad outline.

Let me speak of three phases or stages in that preparation, each one of which was connected with a well-known city. The first stage included his life in his native city,

Tarsus. The apostle called it "no mean city." Such a first-hand authority as Sir William Ramsay has proven that he was speaking the literal truth. There were larger cities, but no more cosmopolitan city than Tarsus. There was no other city where men could study life more thoroughly. It was located near the sea. It had its harbor where the ships from every country that bordered on the Mediterranean touched. Travellers and traders from all the Mediterranean lands were seen constantly on its streets. It was also a terminal point of the great overland route from the East to the West. Travellers and merchants and scholars were continually moving along that highway and were commonly seen in Tarsus. The city had four successive imperial civilizations: that of Assyro-Babylonia, then of Persia, then of Greece, and finally of Rome. It had its great university, which many authorities hold to have been the equal of those at Athens and Alexandria. There a youth had a wonderful opportunity to study the very things which an Apostle to the Gentiles of Asia Minor and of Macedonia would need. He could become familiar with the life and customs of these peoples. He could master the Greek and its literature, its philosophy and its religion. No young man with Saul's acute mind would let such opportunities pass. He made the most of them in the providence of God. Indeed, he knew these things so well that in these later days he has been accused of formulating his own religion out of the syncretism of the mystery religions that flourished in Asia Minor. He has been fully vindicated, to be sure, by Dr. Kennedy of Edinburgh, in his work entitled "St. Paul and the Mystery-Religions," and by others. But the very suspicion that he borrowed his religious ideas indicates the belief that he knew other religions. God trained Saul quite as we who are assembled here today are trying to train our young missionaries who are heading for the field.

The next phase of his preparation was at Jerusalem. He

spent much of his young manhood there, returning frequently to Tarsus. At Jerusalem he found Gamaliel, one of the greatest, most broad-minded and broad-hearted of scholars. There he learned to know his own people, their religion, the Scriptures and their effective use. It was admirable training. A man ought to know his own religion and how to define and to defend it before he goes away to teach it to somebody else. Above all, a modern missionary ought to know the Bible. The Apostle certainly knew the Old Testament and how to use it. We see that fact illustrated in his preaching and writing and teaching.

The third stage of his preparation was at Damascus. There he had his vision,—of the risen and living Lord and of the Gentile world. Some time ago a distinguished speaker said to my students, “The greatest temptation to the minister is to think in terms of his own little parish.” This is profoundly true, but after he had had that vision the great Apostle was never tempted to think in petty terms; he thought imperially, internationally, in world-wide terms, as he knew the world.

In that vision Paul learned to know Jesus Christ experimentally, and God, his Heavenly Father, an absolutely essential experience. Recall the similar experience of Moses. After forty years in Egypt and many years in the wilderness, God brought his training to a climax at the burning bush, where he had that wonderful vision that made him ready for his great work of organizing and teaching. Whoever is to bring others to God must have had a vision of God. He must know God, not simply know about Him. We are, of course, concerned about the cultural preparation of men and women for their work, but we must not fail to give this knowledge the first place, for it is that which counts most. I recall an incident from the home of one of our missionaries. He went to China a number of years ago. His mother, in middle life, went with him to keep the house

and help wherever she could. She was too old to learn the language and never tried to do so. But she knew Jesus Christ every day. There was a Chinese servant in their home who knew no English. They managed by signs to get along and get the work done about the household. A few months later that servant went down to the church and applied for membership. He seemed to have a clear-cut idea of religion. They said: "What brought you to Jesus Christ? What sermon or what book?" "None," he said, "it is that lady up at the house who did it." "Why," they said, "she cannot speak Chinese and you cannot speak English. How did she do it?" "Oh, I see her religion shining out through all of her life." True religion speaks any language. It can be read in every tongue.

One other remark about the training of Paul. He declared that he preached at Antioch and at Jerusalem and on all the coasts of Judea, before he ever went to Asia Minor and to the Gentile world. In other words, he gained his experience among the home churches. That is a very suggestive fact. In the Presbyterian Church South, on account of the shortness of funds, we are being compelled to utilize our volunteers in the home field for two or three years before we can send them abroad. I regret the shortness of funds, but I believe it will be a blessing in disguise to have these young men and young women have this experience and opportunity to prove their ability in the homeland before they go to the foreign field.

These are some of the suggestions that come to me from the story of the preparation of this great missionary. They do not seem at all antiquated. They indicate God's own way of preparing a man for missionary service; they are practically suggestive to-day; and ought to be inspirational for everyone consecrated to the great cause of redeeming the world.

THE REAL OBJECTIVE OF MISSIONARY EDUCATION

PRESIDENT W. DOUGLAS MACKENZIE, D.D.

My preparation for this address has convinced me that it is impossible to state in a few words any propositional definition of what we may call the real objective of missionary education. It is a subject that has been long and earnestly discussed. There are periods in the history of some of our Boards that literally echo and re-echo with controversy on this subject.

First of all, however, we may say that education in some form and degree is a primary and essential function of the church, and that this comes to light nowhere more clearly, more definitely, and more imperiously than when the church presents its message in a new region for the first time. It is true that from the Christian church arose the idea of popular and universal education. In all the history of civilization I know of no country, before Luther spoke in Germany and John Knox in Scotland, where general education was desired, or where there was any one who felt responsible for putting it into effect. It was not statesmen who declared that every human being has a right to at least the beginnings of an education. Nor was the idea formed in the hearts and minds of those emperors of old. It was out of the life of the church, in its effort to bring mankind into intelligent fellowship with God, that the cry for the education of all citizens of a country was heard. The preachers of the gospel have carried this ideal with them to every missionary land.

The ideal becomes very distinct when we consider a missionary at work among primitive peoples. Let us take South Africa, for instance. I remember hearing my father describe in a very interesting way what the preaching of the

gospel to a native tribe meant and what it led to in the way of education; how necessarily the effort to teach something more than abstract truths arose out of the nature of the message. He said that a missionary cannot begin to teach a little group in any South African community without finding that he must give them some geography. He had to tell them where he had come from and how he had come. He had to tell them where the gospel story was set. So he had to hang a map upon the wall and begin to describe the earth and the various countries before they could really begin to understand the gospel. Thus he found it essential to teach his converts geography.

Again, he found that he could not begin to tell them about Jesus Christ without teaching them some general history. He had to speak to them about mankind. The story of revelation involved dates and epochs. When he spoke of the date of Jesus Christ he must give them a feeling, however limited it would be at first in their childlike minds,—a feeling for the long periods of time which had elapsed in the history of man. Thus he not only had to teach them geography and history, but began to deal with their conceptions of life, with their ideas of the spirit and of the world as it came into being, and therefore he spoke to them of the earliest questions in philosophy and theology. He had to meet them where they were, opening to them whatever simple facts might help them to grasp the historical place and divine meaning of the Christian message. Thus my father found himself even with the children of an African tribe beginning universal educational work. He had to teach them what they used to call in the old country with sublime indifference to spelling, the three R's—reading, 'riting and 'rithmetic. And in order to give any meaning to what he was teaching, he had to give the feeling of reality to these ideas by bringing them into contact with various elements of the civilized world.

It was in Madagascar that the church got its first conception of what education might be as a living power among primitive peoples, for, between 1866 and 1889, there were not less than seven hundred schools organized in that island, schools that were taught by those who had themselves been instructed in a few well-established schools under the direction of missionaries. So in Uganda it is clear that the wonderful growth of the church is due not less to the educational than to the evangelistic labors of the missionaries. Moreover, in proportion as they have covered that country with schools they have also succeeded in covering it with churches. It is not in such regions as these, but in the civilizations of the Orient, that our greatest difficulties begin.

In the second place, the question as to the extent of this educational function of the church arose when the demand was made in these regions of more advanced civilization for what we call higher education. It is probably true to say that the whole matter was precipitated when Dr. Alexander Duff proposed to establish in India schools and colleges of higher learning. He was the only man who could have carried such a proposal at that time. But with absolute conviction and burning eloquence he appealed to the Church of Scotland to which he belonged, and to the reluctant representatives of the government of India, and gained his end. His aim was to establish schools for the sons of the higher castes, thinking that if he could win them to Christ they would go out and exercise unparalleled influence over the whole extent of India. He did make many converts, among whom were some of the most remarkable leaders of Indian Christianity. But his work did not succeed to the extent to which he expected it to succeed. He wanted to do two things: first, to make as many individual high-caste converts as possible, and, second, to spread abroad Christian ideas and Christian idealism through those

who came to these schools and yet were not brought into the Christian church. He expected in this way to make evangelism in the next and following generations far more easy among these classes of people.

Each of these aims created perplexities. Not a few wondered whether general higher education was a legitimate task for missionary Societies. They asked whether it was a use of the gifts of the church for the evangelization of the world which could be conscientiously defended. Many replied emphatically and convincedly, "No." They realized that a large part of the work of education must have little direct evangelistic result; and believed that the money of Christian givers was given to be expended on evangelism alone. They regarded any tendency to divert the energies of the missionaries or of their converts from the realization of evangelistic results as so much loss to the kingdom of God. This position, sincere as it undoubtedly was, was based upon inadequate notions of what the preaching of the gospel really means, that is, the presenting of the fulness of Christ to modern civilization.

On the other hand, Dr. Duff's position was affirmed with great energy and, in the end, has been justified as an essential part of the total missionary task when that is conceived as a whole, realized in all its meaning and studied in all its relations and influences. The discussion of the subject is by no means over. The International Review of Missions has recently had articles which indicate that the question is being raised afresh for many sensitive consciences, in the face of the fact that there are mission colleges and schools in India where the majority of teachers and of students are not Christians. What are we to make of the fact that such institutions are to some extent supported by missionary money and are carried on in the name of the missionary churches and their Boards by their active representatives on the field? In such institutions are the non-Christian

students working and being taught in a non-Christian atmosphere? The problem is a difficult one, not to be decided off-hand. I can only say, when the question of the objective of mission education is presented, not as an academic matter, but as a problem of actual living moment to those who are concerned most with the direction of the hopes and ideals of mission education,—I can only say that it is a many-sided problem, demanding our most statesmanlike consideration.

In India this problem is complicated by the fact that the Indian government, stimulated by the example of the mission Boards, has set itself gradually to enlarge its efforts for the education of the Indian people. Beginning, as Duff suggested, with universities and high schools, it has gradually developed a system of secondary education and is planning a vast system of primary schools. The missionary Boards have received subventions from government funds for their schools and even grants of land on condition that they maintain certain standards. Now, what is the church going to do in India as the Indian government enlarges its policy with respect to education? The church cannot compete with the government financially, nor can its institutions grant degrees; hence the establishment or development by mission interests of schools or colleges or universities to rival those of the government will have little chance of success. In view of these facts the attitude of our mission Boards to the whole question of Indian education is a matter meriting serious consideration.

I have referred to Africa and to India because these fields illustrate the problems of missionary education which are coming to the front in other parts of the world. The problems of India are reproduced in other forms in China, Korea and Japan. In these countries governments are promoting education vigorously and building upon what the missionary Boards have already done and are willing to

do. They have recognized, more or less, the good work of the missionaries and their schools, but are awakening to what we should call the Western consciousness in this as in many other matters, and are even contemplating universal compulsory education from childhood up to graduation from the national colleges or universities. How is the missionary enterprise going to relate missionary education to the conditions thus created? No sooner do governments begin to show favor toward missionary education than they begin to lay down conditions which affect the fulness of the religious work which these institutions were established to maintain. How far, in order to serve other ends, and to retain the influence they have exercised and still may exercise, may missionary educators sacrifice the original objective, that the education given in the name of the church shall immediately promote the gospel of Jesus Christ, is the perplexing problem of the hour.

Assuming, of course, that missionary education must be of the highest possible standard, it seems to me that there are three general, obvious principles of universal application. First, the church cannot expect to maintain a widespread system of general education in competition with that established by a well organized national government. Questions of expense, of the granting of degrees, of the quality of students, all enter into this problem. Those who have been drawn into intimate contact with the teachers of the Doshisha University have heard them say that it is practically impossible for that institution to compete on even terms with the Imperial University, or with other government institutions of higher learning. This is very largely because the best students do not go to institutions which do not grant degrees. Moreover, another enormous handicap is the necessity of working with the limited means provided by the Christian people who are their supporters.

Second, the church cannot defend itself for sustaining

an institution of purely secular ideals openly diverted from its original religious objective.

Third, the church must seek to achieve on the mission field two fundamental results: (a) to provide good religious instruction for the young in addition to their secular education. We have only begun to understand in America the real weight and the real importance of this problem. It will soon be a universal problem. Governments will furnish universal education without religious instruction, but the churches will be forced to provide the latter. How will the missionary church solve this problem? I do not know, because I do not think we have solved it ourselves in any so-called Christian land.

And then (b) the church must organize its resources to secure for its own responsible leadership and for all the classes who give their lives to its service, a first-rate training under its own auspices. This problem is common to the churches of the old world and of the new alike. Over in Wales it has recently taken on a new vividness. Since the disestablishment of the Welsh Church, a movement has been on foot for bringing certain religious subjects into the curricula of the national universities and colleges in Wales. But the large number of very competent and strong theological colleges for the training of the ministry and other workers of the church in that principality are up in arms. They say this proposal to introduce such subjects into the universities and to condition the giving of the degree upon their being studied at the university is simply restoring the establishment, the depending of the church for its life upon secular, national or state institutions. This question of creating institutions for the training of its own Christian workers will come up to the church of the future on missionary fields. In this matter it should anticipate and plan largely. Missionary leaders ought to formulate better standards and to provide means for multiplying the power

of their proper institutions, so that they may be able to keep pace with governmental institutions and their graduates, to keep Christian workers on a level of intelligence and power with those who are trained for the national service. Why should the church be obliged to confess that its own workers are less scientifically and thoroughly trained than those who go into the service of the state? Why should not the church expect to train its own workers to as great a degree of efficiency and power as that expected from those who go into professional or other fields of secular labor? Every piece of work that the church does in every land is a contribution to the life of the state. It is therefore the duty of the church to raise itself through its workers to its highest efficiency and power.

The supreme objectives in missionary education then are two: to bring the Christian spirit to bear upon the early years of the children of the land and to continue the life of the church by training to the utmost efficiency those who give themselves to Christian service in any of its many forms. I fear that I cannot define these objectives more distinctly. I trust that out of our discussions here there may emerge something more clear, more decisive, more instructive. Could we do no more than to formulate conclusions on these fundamental matters that I have attempted to discuss, we would make a contribution of the greatest value to the whole cause of missionary education.

THE PERSONAL QUALIFICATIONS OF THE MISSIONARY EDUCATOR

REVEREND PRINCIPAL ALFRED GANDIER, D.D.

In discussing this subject I assume an adequate technical or professional training of the missionary. Let us try to get back of this to the personal qualities which make for

effectiveness. These are much the same whether in the missionary educator or the educator at home.

1. *The fundamental quality is strength.*—What we speak of as a strong personality is not easily defined. It is the combination of those qualities which give weight to one's opinions, convincing power to one's statements, constraining influence over other lives.

A group of men students dissatisfied with a certain teacher were asked: "Does he not know his subject?" "Yes." "Is he not interested in his subject?" "Yes." "Is he not a trained teacher?" "Yes." "Is there anything wrong with his character?" "No." "What is the matter?" "We want a man who can teach us." A strong personality is necessary to the highest effectiveness in the pulpit or on the platform, but particularly is this true in the class-room, where the teacher is not addressing a crowd with no one of whom he may have personal relationship, but is day by day training a small group of students with whom he is in direct and continued personal relationship. The whole cumulative force of the teacher's mind and character is what tells.

The greatest teacher whom it has ever been my privilege to know was George Monroe Grant; for many years principal of Queen's University, Kingston, Ontario, whose name will long be remembered in Canada as that of one of the great constructive builders in the religious, educational, and political life of the new Dominion. Burdened with the financing of a needy institution in a constituency where little wealth existed, called on to lead in many departments of church and public effort, he could not become a great scholar or a noted specialist, and often found himself facing his classes ill-prepared, but there was something about the very size of his manhood, the grasp of his mind, the breadth of his character, the variety of his human interest, the greatness of his hope for church and country, the glow of his spirit, which always made the hour with Grant the

great hour of the day. He not only wakened thought, but seemed to make his appeal to every side of the manhood of his students.

In the woman who would be a great educator that something which we speak of as winsomeness must accompany strength. It is probably true that a strong and winsome personality is born and not made, but such a personality never comes to full effectiveness apart from knowledge, wide human interest and a long self-discipline in the disinterested service of others.

2. *A second quality is a passion for truth.*—The man who would be a successful scout master must himself be a scout at heart, and a teacher who would quicken in his pupils a spirit of research must himself have a consuming desire to know the world as it is and see things as they are. Nothing gives a teacher greater influence over his pupils than the conviction on their part that his one desire is to get at the facts and know the real meaning of things. The preacher has a positive message to deliver and the teacher has a certain accumulation of knowledge to communicate, but the real business of the teacher is to lead his pupils in their study and help them discover for themselves the truth about things. From a knowledge of what is, the true teacher passes to the higher knowledge of what ought to be and may be, and thus kindles moral enthusiasm,—the holy passion to transform what is into what ought to be.

3. *The third quality in the great educator is that of appreciation.*—He appreciates the past, he appreciates the world in which he lives, he appreciates art, literature, music. The great educator is always a great lover. He loves nature, he loves books, he loves pictures, he loves people and appreciates the best that is in them. His own loves awaken tastes and kindle enthusiasm in his students. It was my privilege to spend one of my student years in Edinburgh and to be so free that I could have my choice of the best

teachers in the University and in three Divinity Halls, but the teacher from whom I learned most, who made the deepest impression upon me, who set me reading and gave me new interests, was Dr. Alexander Whyte of Free St. George's. He was known as the great appreciator, and his own books were little more than introductions to or appreciations of other people and their books. He was a lover of books. The experimental writings of the saints and the mystics and of the great Puritan divines enthralled him, so that his Bible-class talks, in which he unearthed hidden treasures, wakened hundreds to an interest in St. Theresa and Father John and other unknown saints, or sent them flocking to the bookstores for Dante and Goodwin and Law and Bunyan.

4. *A fourth quality is personal experience and imaginative power in giving expression to that experience.*—This quality also is represented in my memory by Dr. Whyte. The winter I spent in Edinburgh he lectured on Dante's "Inferno" and the "Shorter Catechism Exposition of the Ten Commandments,"—a subject dry enough and forbidding enough to frighten people away; but sin and its consequences were presented to us out of an experience so deep and through an imagination so vivid that hundreds were attracted and convinced. As Dante in Florence, so Alexander Whyte in Edinburgh was known as "the man who had been in hell." As he reasoned of sin and righteousness and judgment, one student declared he could see the blue flames rising from the manuscript. The power to visualize, to give concrete presentation to spiritual states and moral consequences, is essential in a great religious teacher.

5. *The most important quality of all is sympathy.*—It is an essential quality in an educator, and especially in a missionary educator. We hear much today about child psychology. Books on education emphasize the necessity of knowing the child and the youth at each stage of develop-

ment, if we are to know what and how to teach during the successive periods of childhood and youth. It is not enough to know our subject, we must know the person we seek to teach, if we would get the knowledge across and kindle thought and aspiration. The mere study of books on psychology will not do this. We must study people themselves. We must know children and youths and men and women as only those who love them can know them. Except we be converted and become as little children, we can in no case become teachers of children. Except we be converted and become as Hindus or Chinese, we can in no case lead Hindus or Chinese into the kingdom of God. We must have the sympathy and the imagination which enable us to put ourselves in the place of little children, or in the place of men of other races, and look out upon life with their eyes, if they are to become our disciples in any true sense. This sympathy brings in its train all that we speak of as consecrated common sense, tact, courtesy, etc.

The Son of God came to earth as a teacher rather than a preacher. He gathered disciples about him and transformed a little group of unlikely men into the new Israel,—the twelve foundation stones of the City of God. He lifted these men into fellowship with God and into the experience of the life eternal. How did he do it? Not by staying in Heaven and operating on them from above. He became flesh and dwelt among them. He put himself in their place, was tempted in all points just as they were, was touched with the feelings of their infirmities, understood them, sympathized with them, looked out upon life with their narrow, Jewish eyes, and thus, beginning where they were, gradually lifted them out of their narrow interests and restricted thoughts of God and the kingdom to his own consciousness of God as the all-Father and of the kingdom as righteousness and peace and joy and the Holy Ghost.

The missionary educator needs all the personal qualities

of the good teacher anywhere, but this last quality is absolutely essential for any one who would succeed as a missionary educator. There must be that large Christian sympathy which sees in each degraded pagan the perversion of a soul intended to be like Jesus, and in each little child, black or white or yellow, a possible child of God,—a sympathy that can enter into the present thought and need of those who have no Christian past behind them. The missionary educator must not count his own high level of thought and experience, what may, in some sense, be called his equality with God, a thing to be selfishly clung to, but must empty himself and take upon him the form and mind of those he seeks to teach, thinking their thoughts, having their undeveloped conceptions of God and the universe, fearing the evil spirits which plague them, entering into their strange ideas of sin and good, and then, as God begins to exalt him again to the heavenly places of a rational universe, an ordered nature, an enthroned righteousness, a mighty Saviour, and a life eternal in the likeness of the glorified Son of Man, he will slowly but surely bring up with him into this sanity and light, this love and life eternal, the children given him by God.

THE VIEW-POINT AND PERSONAL QUALIFICATIONS OF THE EDUCATIONAL MISSIONARY

MRS. HENRY W. PEABODY

There is one other profession besides that of home making beckoning always to woman. Her divine right, that of teacher, is conceded without argument. Women have always taught children. Doubtless the first man, approached by the first boy with his omnivorous appetite for facts, replied wearily, "Go ask your mother, child." Primitive woman taught the baby to walk and to talk, to beware of the fire, to avoid dangerous beasts, reptiles and poisonous

berries. She had no book lore, but she taught the girls to sew, weave and cook, to make themselves attractive according to the fashion, and to observe the proprieties of the tribe. Although her boy was early taken from her keeping and put under the sterner rule of men, to learn to fight and hunt and to do a man's work in the world, yet the mother had the first opportunity to mould his character. With the progress of the centuries, in some countries, have come wider knowledge and better training. Educational progress, however, has not taken woman from her vocation as the primary teacher of the race; it has merely increased the range of her responsibility. Children in the home and in elementary schools, public and private, in our home country or in foreign lands, are still largely under the care of women. The work of the mother in the home is finely supplemented by the service of the intellectual mothers of the race whose contribution to the state and to the kingdom of God is worthy of equal esteem.

The larger part of the income of women's foreign missionary Societies is spent in maintaining schools for children and for girls in foreign lands. The strategic value of these schools has long been recognized. Many years before women's Boards were organized a few such teachers as Eliza Agnew and Fidelia Fiske found their way to the Far East and made this clear. Today the traveller along the King's highway from Constantinople to Yokohama sees a complete system of such schools developing under the care of women and directed by them.

The policy of women's missionary Societies is to establish in each land Christian schools for the training of the mothers, the teachers, the Bible women, the nurses and the doctors of the future. But their dominant aim must be the training of a host of capable teachers, since they can never hope to supply the educational needs of these great populations through imported teachers. Although much has been

achieved by the pioneers who have worked single-handed, without equipment and with serious handicaps, the great tasks still remain to be put through quickly, if this generation is to share in the benefits.

My part in this discussion relates to the personal qualifications of the young woman who dedicates herself at home to this noble task. The majority of such women will be engaged in elementary or secondary instruction. There are a few splendid institutions of collegiate rank which need the service of highly educated women, but even high schools are comparatively few in number. In many missions women are doing the educational work for boys, as well as girls, in the lower grades.

The educational missionary must realize clearly that she is not only an educator but a missionary, and that her primary task is the development of well-rounded Christian character. Though she speak with the latest educational vocabulary and have a Teachers College diploma, and have not the heart of a missionary, it profiteth nothing. Her main business in the Orient is not the introduction of more scientific methods of teaching, not even to build up a strong educational system, sadly as these are needed in many fields, but the far larger work of contributing through right educational methods to the building of the kingdom of God. Her problem is positive rather than negative. As a teacher she is not so much in the business of correcting errors, however aged, as of honestly, faithfully and lovingly, in a Christian spirit, imparting to the rising generation in the Orient a Christian efficiency.

Again, she must remember that she is not merely a missionary but an educator. She is to apply her method and her teaching, however perfect in technical ways, to building character in the individual and to instilling ideals of honor and patriotism. It is most important that her scholarly standards be high and her methods sound and her knowl-

edge ample. Professional ability opens the way to the great services which foreigners may render to their adopted countries. If those teachers have a wrong method or have missed the relationship between Christianity and education, the delay and loss will be great. Still, however brilliant a teacher may be, she has failed as a missionary unless she has developed in her students enlightened consciences and the ideals of Jesus—honor, justice, and duty to God and men. The tyranny or the disorder of a school-room is often responsible for a wrong attitude toward authority and toward life. A primary school may become a hotbed for deceit and anarchy and hatred. One may teach mathematics in so Christian a way as to save souls, while another may present the Sermon on the Mount in a manner to develop atheists. To those who believe that individuals and nations must be converted to the law of Christ, there seems a certain inconsistency in sending missionaries who have no clear ideas on this subject and who are not sure of their own conversion. The teacher who is so broad- or shallow-minded that she can see no great value in Christianity beyond Buddhism or Confucianism is not calculated to impress her students with their personal need of Christ; and not all teachers who are truly Christian have the personal qualifications which are required to make them successful in their work as educational missionaries.

It is perfectly possible for the educational missionary to teach accurately the physical facts and laws of God's world with such a spiritual background that the students may find God and serve Him. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity." ¹

If these two conclusions belong to the view-point of the educational missionary, it follows that she must be sincere

¹ Romans 1:20.

and consistent and must have had training and development in both lines so that there shall be no cleavage, for while an educator may not always be a missionary, a good missionary must always be an educator. Some will not agree with this. Sowing by the wayside sounds attractive and romantic, but it is a poor method. In a garden book the story is told of a man who bought several pounds of good seed and proceeded to sow it by the country road, expecting in a few months to see miles of beautiful wayside gardens. He was disappointed. There met his gaze only the ordinary golden-rod and blackberry vines, for not a single one of his seeds had germinated. A certain sort of evangelism, called sowing by the wayside, is about as productive. In the Biblical parable this method is not recommended but discouraged. The plan really endorsed is sowing on good ground, and good ground is cultivated ground, prepared soil. There is just the difference between the missionary who is willing to do the required amount of hard formative work in education and one who depends upon a superficial, often unintelligible proclamation of the gospel that we find between the work of a faithful, patient gardener who digs and plants and waters and the gay wayside adventurer with his bag of seed thrown by the handfuls along an unprepared wayside preempted by weeds.

What are the personal qualifications which will enable the educational missionary to reach these ideals? Let her learn by heart (far different from committing to memory) First Corinthians, 13. Here and here only are summed up the attitude and spirit of a true educator. She may set at the head of the list the three graces in the old couplet:

“Love, hope, patience—let these be thy teachers,
And in thine own heart let them first keep school.”

In reducing the list of other essential qualifications to the lowest terms we find they number about a dozen. Some of these qualifications may be congenital, some have been ac-

quired through discipline and education, some will not be attained except by prayer and fasting, and some will come to fruition only through the varied activities, relations and trials of missionary life.

Of the important qualities which are more or less innate and characteristic, although also susceptible of steady development through practice, I would mention nine: optimism, courage, patience, adaptability, sympathy, imagination, sense of humor, courtesy and self-control.

1. *Optimism*.—This is not a mere sentimentalism which overlooks realities, but an indestructible hopefulness based upon the assurance that one is "working together with God" and that such cooperation makes final success certain. Such optimism encourages the endurance of hard conditions, the persistence of belief in regenerative influences, the steady continuance of careful, painstaking service.

We need to understand the demands made upon the ordinary educational missionary to realize the necessity, not alone for breadth of capacity on her part, but of a cheery optimism. Since we have not yet attained to specialized teaching in primary and intermediate work in the foreign field, the majority of the women sent out must know enough of a considerable variety of subjects to be able to superintend and standardize native teachers with inherited tendencies to ineffective educational methods. The educational missionary must be competent to direct the religious development of her school, organizing and supervising those courses in the Bible which are most needed and most valuable for the grade she is teaching, and giving clear ideas about the fundamental teachings of Christianity. As the head of a boarding school she may add to her gifts those of an organizer of forces, harmonious or discordant, of a judge of a court of appeals, of an accountant able to keep accurate records for government or for her Board, of a financier with miraculous power to stretch an inelastic appropriation. She must be a sanitary specialist and inspec-

tor; a good housekeeper, able to purchase wisely provisions and supplies; an architect, competent to design and execute plans for simple buildings; or a landscape gardener. She ought to be a diplomat, capable of writing interesting letters to her home constituency every month, in which humor and pathos shall be finely blended. She should, of course, be somewhat of an athlete, taking exercise to maintain her own health and setting a good example to the indolent Oriental. It is desirable that she be musical, even able to train a choir. She must qualify as the head of a matrimonial bureau, the trusted confidant of her pupils and a sort of general mother and grandmother to their descendants. She ought to be able to cut out garments and superintend lace making and embroidery to eke out her finances and stimulate the spirit of self-support in her pupils. In order to accomplish her varied tasks she will surely need indestructible optimism based on her chapter in Corinthians, that optimism of love which believes, hopes, endures.

2. *Courage*.—She will need invincible courage, of the type that meets difficulty with resolution, the type that stands trench warfare, paralyzing inertia, poisonous gases. This sort of courage makes a successful leader. Not infrequently, physical as well as spiritual courage is needed. It was hard to believe, as I sat in the sunny rooms of two charming Mount Holyoke girls in the suburbs of Shanghai, that one of those blithe young women had, all alone, one dark night, led her little flock of terrified Chinese girls safely through the bullets of the rebellion to a place of safety. We have read recently of those two American heroines of Marsovan, Turkey, who when their girls had been torn from their care followed them, and finally rescued them from infamy at the hands of the Turkish soldiers. Such episodes are perhaps occasional, yet such courage is needed in times of epidemic or war or earthquake, in times of loneliness, disappointment or defeat, and at times when all the powers of evil seem awake.

3. *Patience* is such an accepted missionary virtue that it goes without mentioning. The good missionary must be able to stay with her standards and plans. She will have to get along with queer customs, with seemingly narrow prejudices, with gross superstition, with irritating delays, with backward and undisciplined minds, with impossible demands, lack of conveniences, discomforts, interruptions, insects and reptiles, though these last two, perhaps, in a feminine list, might be classified under courage. Only an ability to wait serenely can carry her through.

4. *Sympathy*.—Unless a sympathetic relation is clearly established no teacher or missionary can succeed. She must enter into her task with rapidly kindling enthusiasm. If her pupils do not quickly become her sisters and daughters in a very real sense, she will fail to render rich service. The power of sympathy levels national antipathies and barriers, it interprets life and death, sorrow and joy, it links youth and age, the teacher and the taught. It quickly develops a novice into an expert.

5. *Adaptableness*.—This is the sister grace that enables one to enter actively into the interests of children and Oriental women who have been kept as children, overcoming barriers of age, experience, prejudice or stupidity. It relates studies to life, and creates methods to suit new conditions, both in the class-room and in the home.

6. *Imagination*.—I wish it were possible to introduce a class in imagination into our training schools and colleges. The lack of it is the reason for many a dismal failure. Intellectual Gradgrinds, who deal only in prosaic hard facts and written examinations, can never project themselves into the minds, the atmosphere and the spiritual life of others who differ from them racially or religiously. Such imaginative power is the real foundation of "aptness to teach." A strong and healthy imagination will grasp another's feelings and view-point and will open windows of spiritual

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perception which illuminate many a problem. Such an imagination underlies the making of wise policies and of far-sighted plans. It leads to the vision that sees and appreciates real values. Henry Turner Bailey tells of a little country school of twenty pupils in Massachusetts whose teacher was a young girl. He discovered at the school an atmosphere of perfect freedom and order. During the classes the teacher called on different pupils to illustrate the work. In one class she asked Mary to tell a little incident that brought out clearly the point of the lesson in English. In the drawing class she asked John to work out on the board a design she was sure the visitor would appreciate. The children were evidently carrying out their usual program with enthusiasm and loyalty to their teacher and class. At the close of the session Mr. Bailey asked the teacher how she had developed the spirit he had found there. She replied, "Why, you see, we are all specialists in this school." Mr. Bailey pointed out an unattractive youth, tall, awkward, shambling, evidently backward in intellect, and said, "Have you been able to make a specialist out of that boy?" "Oh, yes," she replied with animation, "William is our specialist in height. He is the only boy in the room who can open the windows from the top and turn the damper in the stove-pipe." She was an educational explorer, not a classroom drudge.

The educational missionary should have a thoroughness of method, a gift of winning confidence, and a clear insight that will guarantee correct religious impressions. We know too well the type of Sunday-school teaching at home that resulted in Emmy Lou's plan for securing recruits for her Sunday-school with the thrilling lure that Sunday-school is the place where "Cain killed Mabel." Many a missionary has been shocked to find her statements have been entirely misunderstood and misinterpreted by people with no background of Christianity or Bible teaching.

Genuine development and rare types of men and women, efficient and happy Christians, are the product of the teachers with imagination.

7. *A Sense of Humor.*—This is a safeguard to health, an immense advantage in dealing with the Oriental and a blessing to every fellow missionary. Certain races need to have their sense of humor cultivated. Others have it in a highly developed form and may often be appealed to by a timely witticism. A classic instance of its value to a missionary was made known to me in a visit to the embassy in Peking where beleaguered Christians lived through awful months of a torrid summer in hourly danger of massacre. A survivor who conducted me through the embassy pointed out the humorous inscriptions placed on the walls by Dr. Arthur H. Smith, whose clever turns of wit kept the prisoners from falling into despair.

A delightful woman in Japan, a most earnest, devoted and spiritual Christian, strikingly illustrated this grace to me. Describing her joy over the gift of a telephone, she told laughingly of the trials that followed its installation. One bitter, cold, damp winter morning just before dawn she was awakened by a violent, persistent ringing of the phone. Shivering in her kimono she awaited the urgent message and was greeted by a masculine Japanese voice saying quietly, but firmly, "Please explain the book of Hebrews." Such experiences are innumerable and must be taken lightly. An over-serious missionary is at a great disadvantage.

8. *Courtesy.*—To the ardent, brainy American college girl, the demands of Oriental etiquette seem utterly useless. A constant response to its exactions is very wearing. But we should recall Matthew Arnold's remark that conduct is three-fourths of life. The Far-Eastern peoples would claim that proper conduct is nine-tenths of life. Oriental repose is very difficult for the energetic American. It was a Chinese gentleman who complained that his American acquaint-

ance had passed on and disappeared before he had finished his first act of bowing. Yet we, too, have forms, in their eyes just as unimportant, which we persist in forcing upon them. Their formalism is not insincere, or altogether useless. The missionary is a sort of an ambassador and must consider the courtesies of the court to which he is sent.

Americans have been so energetic in getting things accomplished in their national house-keeping and plans of education that they have not attained the repose of the Asiatics to whom they carry an important message, and to whom they should endeavor in every way to commend their teaching. Many of the women who have been long in Oriental countries have learned the importance of this qualification and have adapted themselves admirably and unselfishly to the ways of the nation.

9. *Self-Control*.—This quality forms a large part of a teacher's stock-in-trade. Among the innumerable annoyances and difficulties which tend to depress personality—the wearing climate, exasperating servants and helpers, uncongenial associates, unpleasing surroundings, over-tired nerves, over-wrought brains, it is essential. Only as it is based upon the consciousness of Christ's power and presence can it be adequately maintained. Only his hand on the helm can steer the bark of temperament and temper on a steady course.

On my recent tour I met many teachers who seemed great to me. I was impressed often with the influence which these women exerted because of their quiet self-restraint. In one school in Burma where three hundred girls were being trained, many of them for teachers under the British government, I happened to be present on a day when the senior normal class of twenty-five girls was going up for a difficult teacher's examination. At the last moment, as the group was leaving for an examination hall, one girl was seized with a hysteria which seemed likely to spread. I

shall never forget how the quiet little gray-haired woman at the head of the school appealed to the common sense of the class and made an argument to the chief offender which brought her to her senses and enabled her to take her examinations with the others and all to come home smiling with a good report.

Our Boards may be truly thankful for the older women in our mission fields who have developed from small beginnings these great schools of Oriental girls and have made possible the coming colleges for women in the Far East. They are models still for the younger women who are going out today, young women with better preparation possibly, at least with better training in science and with newer ideals of education. They have worked out the whole difficult situation and through their faithful, pioneer toil and high ideals are redeeming the world of women today.

There have always been such noble women at home and abroad, from the days of Priscilla who taught Apollos, and of Mary Lyon, Fidelity Fiske and Eliza Agnew, down to Isabella Thoburn. A glorious army of them is following in the footsteps of their great Teacher. They are rearing a host of noble souls to be the leaders and the laity of the great churches of Christ in the Orient. For all such teachers, past, present and to come, a reward is promised even beyond the results which they have been permitted to see in men and women whose noble characters have been formed under their training, who loving not their lives have, in life and death, testified to the indwelling power of Jesus. It is the promise written and sealed long ago with the seal of God. "And the teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."¹ The teacher and the missionary were thus linked together long ago in Holy Writ. For them still is the twofold task, the twofold reward.

¹ Daniel 12:3 (R. V. margin).

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THE DISCUSSION

Professor Lingle.—One detail of Mrs. Peabody's delightful paper struck me very forcibly. I refer to the quality of humor on which she laid stress. I have been impressed in the past, when examining and answering the questionnaires about candidates for the foreign field from our Seminary at Richmond, with the fact that one question is never missing, "Has the candidate a sense of humor?" This qualification has always impressed me as being rather unique and yet certainly very desirable, perhaps as essential as Mrs. Peabody has indicated. It assures cheerfulness, is an antidote against discouragement and assists physical vigor.

Mr. Dunning.—My father said that no man ought to be allowed to enter the ministry who had no sense of humor. I should make a similar condition for teachers. Mrs. Peabody's insistence upon patience as a fundamental quality aroused my appreciation. It is certainly needed upon the mission field in all relationships. Missions have to be managed as democracies. They move little faster than the slowest unit. The speaker also mentioned imagination and self-control. These are glorious qualities. I wonder, however, whether Mrs. Peabody has ever found any teacher who possessed each one of her specifications.

Dr. Faust.—Mrs. Peabody emphasized the gift of imagination. When I went out to the field I had glowing hopes, but some of my forecasts were curiously reversed. I looked forward to a ready cooperation with my colleagues; to greater difficulties in getting along with the Japanese Christians; and to much trouble and care in my relations with the non-Christians. I was not wholly wrong, yet, after seventeen years, I am inclined to reverse the order. The so-called heathen have given practically no trouble; the Japanese Christians have given some; but my own colleagues have given me the most. I think of one more qualification that should be added to those enumerated in the paper, and that is the power of getting along with other people. I would make that fundamental. On the mission field you cannot pick your associates. The selection is made by the Boards at home. At home, under circumstances which seem disagreeable, one can change his location or his task. On the field, you must work on, making the best of the situation and adjusting yourself to it. Some can get along by always yielding. What is really needed are men who have policies in which

they believe, but whose graciousness of spirit gives them the power and will to conciliate opposition.

Dr. Hoy.—I am from China, but that does not mean that I do not know Japan too. Thirty-one years ago I went to Japan. Sixteen years ago I went from Japan to China. I have been impressed by what more than one speaker has said about providential preparation. My own experience confirms theirs. About thirty-three years ago two Japanese students came to the college where I was studying. One of the professors asked me to help them. I started them in English and helped them in their work. I also labored with them until they gave their hearts to Jesus Christ. Step by step I can see how God was preparing me without my knowledge for general missionary service and, through these two students, for educational work. I believe that it was a providential answer to prayer. God's own share is a great element in missionary preparation, never to be overlooked. Sendai, where Mrs. Hoy and I were located to open up a mission station, was really opened, not by us, but by a band of Christians in Japan who, for several years, had been praying, to whom God, in His divine providence, was allocating a man at Lancaster, Pa. There is such a thing as providential preparation. The missionary, like the poet, is born and not made. He must have certain characteristics in order to be able to rightly prepare for missionary service.

Mrs. Peabody laid stress upon the spirit of love. It is certainly fundamental. I have seen young men from the best universities of Europe and America make an absolute failure on the mission field, because they have had neither patience nor love. The right sort of love is no sentimentalism, but a quality which enforces righteousness. A certain bishop and his wife were visiting a certain girls' school in Japan presided over by two ladies known to some of us for their finely blended qualities of love and firmness, who had resorted occasionally to the use of their hands for administering well deserved punishment. Learning of this, the visitor was horrified. She said: "You ought to rule in love." "Well," said they, "we try to practise love, but we think we are finding it necessary to punish occasionally." She essayed to show them how to get on, but after three days of free experience with the girls, she came to the teachers and said: "For goodness' sake, come into that school-room and spank every girl." Love, too, must have backbone.

I am in hearty sympathy with everything I have heard this after-

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noon. This is the very first conference I have ever attended like this, after thirty-one years on the field.

Dr. Hoskins.—A group of young men once invited some missionaries to write down in the shortest possible sentence the three qualifications they regarded as absolutely necessary for a missionary. One formula sticks in my mind and will remain forever. This is it: "A hard head, a soft heart and a thick skin."

Professor St. John.—The ability to get along with one's co-workers in educational service seems to be far more essential than any other quality, and sometimes it takes a series of years to develop a community of workers who are able to work together with large efficiency. A thorough preliminary investigation of every candidate for an appointment as a missionary teacher would save an immense amount of irritation further on. Let me mention another quality sorely needed. I would call it sensible stubbornness. I have been shocked repeatedly to discover how many of those who go out to India fall in with the customs of the country educationally. I have known some who, in spite of all the fine training they had had in America and elsewhere, submitted to the very worst practices of the Indian educational system, wholly abandoning their own principles and methods simply because they found these things in operation. We must not only have a thorough acquaintance with educational principles to begin with, but likewise a devotion to them.

It is a very grave question whether young people going directly out from college are longer of much value in our educational work. They lack, most of them, the needed special preparation. I have been surprised to find how many sent out by our Boards and given the work of teaching the Bible, were using, six days in the week, nothing more than the Sunday-school material of the Sabbath. By such a practice they were quite incapable of gaining good results. Teachers who have no notion of Biblical instruction beyond the demands and practices of the ordinary American Sunday-school are not equipped for mission work.

Dr. Rawlinson.—The qualities of humor, love, cooperativeness and the "modicum of stubbornness" that have been pointed out are rather general qualities belonging to every good missionary. There are other qualifications which the educational missionary needs. First of all, he must be "one apt to teach," a detail occasionally overlooked. Many on the mission field who have been sent out to teach have never given evidence that they knew how

to do it. They have been preachers rather than teachers. Within recent weeks I have been frequently asked if those who were going to the mission field to teach ought to have any special educational preparation. I regard, therefore, as the second qualification of the educational missionary a knowledge of educational theory and practice. But I would mention a third very important qualification. I speak now from the point of view of China. The educational missionary who expects to have any influence in that country to-day must come with an open mind, prepared to study the educational needs of China, and with the experimental spirit, willing to take the specific problems of mission schools and work them through to conclusions, not merely accepting the verdict of those who have preceded him, but seeking to contribute something toward better conditions. Such a missionary must not, of course, think that he knows everything. He must go through a process of adaptation to the new conditions on the mission field, setting himself first of all to a mastery of the new problems which he may be facing. Some of the questions he will be asking are these: How must the problem of educating boys and girls be worked out in China? How may the latest educational theories be linked to the actual needs of the people around me here in China? How can I serve the educators and the educational interests of the Chinese, who are trying to carry out the greatest task in all history, that of reconstructing the educational system of four hundred millions of people, including fifty millions of children of school age?

One or two more suggestions relating to educational preparation. Here, for instance, is a prospective educational missionary who proposes to teach history in China. Should he study the history of China before he goes out to the field or should he try to master it in its Chinese environment? It seems to me that it might be wise for him to get his special training in Chinese history while living among the Chinese. Again, how can this new missionary learn something of the school problems of China? My feeling is that he should be so placed at first as to be in touch with some school, mission or government, where he could study actual problems at first hand. Another valuable qualification is a conviction that the process of self education must continue as long as he lives in China. A missionary with these characteristics will be of progressive value on the field.

Dr. Goucher.—It seems to me that a distinctive characteristic of a missionary is expertness in human relationships. The Master

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emphasized this. The reason why some learned men and devoted women fail as missionaries is that they cannot talk in the language of the persons with whom they are dealing, and do not think the thoughts which these persons are thinking. Every human being has his own ideals and precepts, his own methods of approach, his own affiliations. The successful teacher is the one who can get into that man's consciousness, can estimate his thoughts, can understand his point of view, can speak to him in such a way that he can understand the new message.

I was very much impressed by Mr. Sunday when he was in Baltimore. He spoke to the people in their own language. He interested them, and they interested him. Whoever interprets religion to men needs to know the mind of God and to be regardful of the needs of those he would teach. We must not only understand our own habits of thought and expression or our own theological beliefs which we desire to communicate, but we must be in such responsive relation to the thought-habits and motives of those we would teach, that we can think from their angle and use their terms. One of the fundamental conditions is putting ourselves in another's place while presenting our own point of view.

Moreover, we need ability to do team work, submerging our personality for the time being into a corporate relationship, believing that the outcome is infinitely more important than any particular plan, seeing things in the large, recognizing our relationships, understanding that there should be a movement toward some direct objective and that the success of that movement will be in the subordination of every factor to the movement itself. It is very hard to do such team work. As a member of the Committee on Candidates for my Board, one of the questions I invariably ask is, "Did you ever play baseball, basketball or football? Did you ever find anybody on the team disagreeable to get along with? Do you suppose anybody ever thought that of you?" Team work lays a proper emphasis upon relationships. The one who cannot share in it is seriously handicapped as a worker in God's kingdom.

Mr. Brown.—I have been very much interested in what I have heard today, but I cannot help feeling a little glad that this conference is not one which meets with candidates just ready to go to the mission field. I was once in a theological seminary when a secretary came around to look over some candidates. One student, who was a candidate, had an interview. He came away looking very serious. I asked, "What is the matter?" His answer

was, "That Board secretary wants St. Paul for the mission field and St. Paul is dead." I agree that we need every one of these qualifications we have been discussing, but we ought to be careful lest we discourage some prospective candidates by an over-emphasis.

I would like to see candidates have sound bodies and well-trained intellects, prepared in their specialty before they go out and ready to absorb some more training after they reach the field. Consecrated common sense and adaptability to meet conditions on the field are invaluable qualities. I would add the habit of courtesy and the gift of gentleness. These characteristics will assist in meeting many difficulties in the foreign field, especially in relation to one's own fellow workers.

THE SPECIFIC PROBLEMS FACED BY THE MISSIONARY EDUCATOR IN CHINA

REVEREND BURTON ST. JOHN

I will pass by that most important educational function, the training of the church membership of China to a right understanding of the gospel of Jesus Christ. Let me also recognize, but omit from this discussion, the distinctive questions which concern schools for girls and women. I will not even touch upon the insistent technical difficulties involved in each type of educational endeavor, a subject most ably presented by Dr. Sailer in the September, 1916, issue of the *Chinese Recorder*. In short, let me limit my theme to certain specific problems of the missionary educator which are common to all China.

Following that ancient and very useful threefold division of the factors of education: the pupil, the teacher, and the equipment, I will drop a perpendicular column for each. Then let me intersect these three columns by three horizontal divisions representing three types of instruction: the elementary school, including the first eight years of work;

the secondary schools; and the higher schools, including the technical and specialized schools, colleges and universities. Within the nine squares, made by the intersection of the three factors with the three groups of instruction, will be found ample material for discussion.

1. *The Problem of Securing Pupils.*—So far as the available supply of students is concerned, we find no great problem in China today. In 1896, twenty years ago, there were reported to be twenty-one thousand pupils in the mission schools of all grades in China. In 1910, the year of the first issue of the China Mission Year Book, there were eighty thousand. In the year 1916, the latest issue of the Year Book recorded a hundred and seventy-four thousand. Even in this latest report, more than four-fifths of the total number is found in the elementary schools, while at the earlier dates the proportion of elementary pupils was even greater. There may, therefore, be a question of the selection of pupils for the elementary schools, but hardly one of securing a sufficient number of them.

On the other hand, this is not a fixed condition. The development of the present educational plans of the Chinese government will change it. Probably the climax of plentitude of pupils was reached about four years ago. The rapidity with which the margin of surplus will disappear is not easily calculable, but that it will vanish is inevitable. Moreover, the day of the practical elimination of elementary education as a factor in missionary work is just as sure as is the present abundance of pupils.

What is true of the abundance of pupils in elementary schools, is also true in the secondary and higher groups, though to a less marked degree. This is due to the fact that both the government and the mission school systems at this point more nearly meet the demands of the educational situation in China.

Whatever the future may have in store, it can hardly be

said that at present there is any serious problem in securing an adequate and satisfactory supply of the material with which the educator is to work.

2. *The Problem of Adequate Equipment.*—Let us turn from the question of pupils to that of equipment. We find a real problem here in all three squares. It is the ancient problem of making bricks with a very inadequate supply of straw. A comparison with conditions in our own country is all that is necessary to help us understand the handicap with which the missionary educator has to contend. “Mark Hopkins and a log” may be splendidly idealistic, but a steam-heated building is more comfortable, at least in north China. It may be noted that simplicity of equipment is not what the best educators in America strive for.

Six years ago a grammar school in Tientsin changed its location and erected an entirely new group of buildings. The plant was planned to meet the requirements of one hundred and twenty-five boarding pupils with sixty additional day pupils. An expenditure of \$15,000 resulted in what was declared by Dr. Gamewell to be the best equipment of any school of its grade in China. But a certain New Jersey town, no larger than any one of two thousand market towns of China, recently erected a high school building. The cost of this one building has exceeded the total investment in high school buildings of all the Protestant missions working in China. Yet the equipment for high schools in that country is distinctly better than that for the grammar schools or for the elementary schools.

The college and technical school equipment more nearly meets the demands of the situation, but here, also, inadequacy is more than evident. Recently a student at Mount Holyoke College, who had done her preparatory work at Peking University, remarked to her father, “Oh, if only we could have an equipment like this at Peking University, how much better work we could do.” “Yes,” the father

replied, "if only we could. Probably one of these buildings at Mount Holyoke cost as much as all four of the large buildings at Peking." This being doubted, it was found on inquiry that the building referred to had cost \$190,000, and its equipment \$20,000 more, a total of \$210,000. The entire equipment of Peking University, accommodating seven hundred and fifty students, two-thirds of them boarding students, cost less than \$75,000, or one-third the value of one well planned, but not extravagant building in an American college which is not noted for its wealth.

It might be added that an astonishingly large part of such equipment as does exist was secured by other methods than by the direct appropriation of the missionary Societies. The financial burden put upon many of the educators and the depressing inadequacy of the physical equipment, lie at the root of not a few of the other problems of a well balanced missionary educational plan.

3. *The Problem of the Teacher.*—We have remaining the central column of three squares relating to the teacher. Whatever problem there may be here, we are sure that it does not arise from the lack of self-sacrificing effort on the part of missionary educators. Nor does it arise from a failure to sense many of the shortcomings of the present situation. Nor is it due to any unwillingness to put into operation plans involving changes from the present order. The difficulties lie almost entirely in the actual conditions in the teaching staff; and the responsibility for these conditions lies chiefly not with the men on the field, but with the men in official positions in the home church.

Very few, indeed, are the men or women now giving their lives to the supervision of the elementary school work, who went to China with the expectation of serving in this capacity. Probably not more than two hundred of the eleven hundred educational missionaries were professionally trained. Nearly all of these two hundred will be found in the col-

leges and higher schools. Practically everyone of the 140,000 elementary pupils are under the supervision of those whose preparation was for evangelistic work, not for the work of an educator.

This same unavoidable, but highly undesirable, condition exists to a slightly less degree in the secondary schools; and to an appreciably less degree in the higher schools. No one recognizes the problems involved in this condition more clearly than does the missionary who has been made a victim of it. But until the missionary Societies meet this situation fairly and intelligently, the solution of all other problems will be delayed.

The unparalleled opportunities of the present call for the best possible equipment and for the most highly trained teaching staff. In no other way can we do our part in making sure the foundations of the church of Christ in the land of Sinim.

THE SPECIFIC PROBLEMS FACED BY THE MISSIONARY EDUCATOR IN INDIA

REVEREND WILLIAM I. CHAMBERLAIN, PH.D.

The specific problems of educational work in India lie in the unique circumstances of Indian education. Education in India is very unlike that of China in the fact that there is a single general system of education for the entire country, well organized and well directed. It differs, I think, from all other systems of education in the East in that it is a system established by a western people for an eastern people. It is the gift of western Christian civilization to existing eastern conditions. Another unique circumstance is the fact that it is a very well-established, aided system of education. The government supports outright certain universities and certain standardized colleges and schools,

but it likewise offers subventions or grants to missionaries to aid in the support of many other schools of varying types. The system is further unique in that English is not only a subject but a medium of instruction. In these three respects I think it presents unusual conditions.

Possibly the problems grow out of the background of India's history. In ancient India scholarship was held in very high regard. It was the aim and ideal of all life along with religion. But, as in the case of China, this scholarship had little significance beyond the maintenance of certain strict ideals of worship. Buddhism was a certain type of Protestantism, insisting that religion should be extended to all castes rather than merely to the privileged classes. Buddhism also included education for girls, which was not a Hindu ideal. Mohammedan influences may be noted in the early period of our Christian era, but the great educational development of India lies within the period of British occupation. In 1813, Parliament set aside Rs.100,000 (\$33,000) for establishing schools and for the development of an educational system among two hundred millions of people. The directors of the East India Company did not know how to spend the money; at any rate, they were in no hurry to do it. Years later, those two great men, Sir Thomas Moore and Lord Elphinstone, began a series of investigations which were followed by the establishment of a sort of educational system. Under Lord Bentinck there came about the establishment of a general system. In 1830 Alexander Duff, that striking missionary personality, went out to India, and established a high-grade English school. He inaugurated a very interesting debate regarding education which was brought to a conclusion soon after Lord Macaulay arrived in India. For two years the question was discussed, whether education should be communicated through Sanskrit or English. For two years Lord Macaulay declined to vote, and finally, in 1835, he voted in favor of English.

In 1854 was promulgated the remarkable charter of Indian education, drawn by Sir Evelyn Wood. It led, in 1857, immediately after the Indian Mutiny, to the establishment of five strong universities. By the diffusion of learning they were expected to exorcise the spirit of unrest and of rebellion. A fundamental principle was that the government was to be neutral in all religious matters, divorcing education and religion. In 1882 an educational commission, upon which such capable missionaries as Dr. William Miller of Madras served, was appointed with large responsibilities. Dr. Miller was one who did much to confirm the existing system of aided education. In 1904, under Lord Curzon, there was a reform of the universities and a greater concentration of the government upon primary education, with the result that little children were more adequately provided for. They had previously been left in large measure to missionary initiative.

To my mind the problems that emerge today are four in number: The first one is the relation of education to religion. When the Queen solemnly pledged herself and her government in 1859 to religious neutrality, this measure cut both ways. A few years ago a very striking editorial appeared in the *London Spectator*, the editor at that time having been an Anglo-Indian, which reviewed the educational situation in India. The editor wrote in severe criticism of the system. He said it was one of the three "rotten cultures" of the world. These three cultures, in his view, were the old Roman culture at the time of the decadence of the Roman Empire, the present-day culture of the Chinese official class, and the culture of the Bengali Babu. He claimed that education was for the formation of character, which is absolutely essential, since conduct arises primarily from what we believe. He declared the failure of the British system of education in India to have been its inability to develop in Hindus the Anglo-Saxon sense of duty, to

give to the people of India that high moral sense which had arisen out of the centuries of struggle in Europe, and to give them a practical morality. He declared that what the system developed was philosophy but not food. Principal Fairbairn made a similar distinction when he said that the result of education in India was to produce metaphysicians, but not philosophers. Its results were insufficiently concrete and practical.

The general desire among missionaries to give more religious instruction has been made possible by these aided schools. There has never been a conscience clause in the educational system in India. It is possible that such a clause will be included some day at the demand of the Mohammedans or the Hindus, on the ground that the funds used are public funds. I had an interesting experience in India a few months ago. The theosophists are causing more or less trouble there. I was visited by some government officials of high standing who asked me what the mission Boards in America would do, if the government refused to give grants to primary or secondary schools where religion is taught, and where the teacher or the principal expects each pupil to attend classes in religious instruction and to pass given examinations in the Bible. We spent an afternoon in earnest discussion. I inquired what the reason was for considering that question after fifty years of aided education on the freer plan. His reason was a practical one. Under the guise of theosophy sedition was being taught in India. They did not quite know how to deal with the matter, and were considering some such plan as the one proposed rather than to endure such influences under the guise of religion in these trying times in India.

The preparation that we most need in North America is to gain that sympathetic understanding of the religious conditions of India whereby we can teach Christianity in a way that will not arouse antagonism but will produce results.

We do not need to sweep the darkness out of a room; we only need to bring in the light. I well remember in India those first rich hours of instruction every morning when I had twenty-five and sometimes fifty Brahman lads with me studying specific subjects in the Old Testament and the New and committing many chapters to memory.

Three more problems stand out in my mind as characteristic of India's educational need today. The first is the problem of aided education. Dr. Miller, one of the great Scotch leaders in India, stood, as I have already stated, consistently for the principle that the government should help missionaries to carry on their important educational enterprise. In no other way can we expect to carry on first rank institutions.

Another problem is that of the mastery by the missionary teachers of the vernacular. I think it is a temptation on the part of educational missionaries in India, because English is the medium as well as the subject of instruction, to neglect the mastery of the language of their district. It seems to me that educational missionaries, no less than evangelistic missionaries, should have their first year for language study. In no other way can they get into the life of the people. A similar problem confronts our Boards in China, with respect to medical missionaries. It is more and more important that those who assume the instruction of religious subjects in India should master the vernacular of their district. Fortunately for me, I went into evangelistic work first, so that I knew something of the language of the people, and later, when I went into a college to teach, I did so with the ability to refer frequently to the literature known and prized by my students in a way that led them to have a larger respect for me. I wonder if it is not the duty of the Boards to provide an opportunity to their educational missionaries for learning the language and to insist upon its use.

A third problem is that of female education. Education for the sake of women in India has been very meagerly provided. The government system provides for it, but has not pressed it in any degree. Missionary bodies have been the pioneers in India in this matter, winning popular favor thereby. The new measures, so well on their way, such as the establishment of the Christian College for Women in Madras and the plans for a medical college for women in Southern India, deserve a support even heartier than they have received.

These are the specific problems of missionary educational work in India. They invite on our part a reinforced, enthusiastic support.

PROBLEMS OF AN EDUCATIONAL MISSIONARY IN LATIN AMERICA

REVEREND SAMUEL GUY INMAN

The educational missionary in Latin America needs two fundamental beliefs so fixed in his life that they will be ever present with him in helpful suggestion in the solution of every problem that is presented. First, a belief in the personal Christ as the only Savior of men as over against salvation by mere learning, hygiene, culture, or a system of theology. Second, a belief in education as the slow process of leading out and developing, over against impatient methods of forcing premature growth by artificial means or of plucking fruit before it is ripe.

While the peoples of Latin America have largely the same historic origin and the same character, yet the educational missionary will find his problems differing considerably according to his location in these several republics. In the more advanced countries like Argentina, Chile, Uruguay and Mexico, there will be found a fairly well organized

public school system in the cities and large towns. In such places the work of the missionary will be largely that of training Christian workers and of showing by sample schools the superiority of instruction which emphasizes moral ideals over that which attends only to the intellectual.

In backward countries like Colombia, Venezuela, Paraguay and Nicaragua, the missionary will encounter the fundamental problem of educating an entire nation, eighty per cent. illiterate, with only the crude beginnings of a public school system. A number of times missionaries have been called upon to lead in government education in such countries, and have done monumental work. Unfortunately in some instances where equipment of such workers was lacking, both the cause of education and of evangelical Christianity have suffered.

Another division of problems will be found among those who are training the lower classes and those who are working with the higher classes. Caste is so strong in Latin America that it seems inevitable for the present that a school shall give itself to either one of these classes to the exclusion of the other. I know of one school where the sons of government officials, of merchants and of professional men are received at tuition rates equal to those of the more expensive of our North American preparatory schools. For a while provision was made for scholarships for the sons of some of the members of the church supported by the same mission. It was found, however, that the lower class boys from the church, with their lack of culture, instead of inspiring the other boys to become evangelicals, actually prejudiced them against the church. Accepting the practical necessity of working with one or the other class of students, it will be found that it is comparatively easy to get the uneducated classes to accept the evangelical faith, but difficult to keep from pauperizing them and from educating them away from their own people, the problem being to de-

velop them away from dependence on others, and to instil independence of judgment, thrift and character.

On the other hand, among the higher class, the difficulty lies in reaching the pupils with a spiritual message, in cultivating sympathy, charity and tolerance for those outside their own class and in developing the social spirit. Yet, if there is one result above all others made clear by the exhaustive investigations made by the Commissions reporting to the Panama Congress, it is that, while work with the higher classes is more expensive, requires more careful preparation, and yields slower results, it is of utmost importance and must be deliberately undertaken in a large way. Mission Boards will more and more be looking for men who are prepared in training, in culture and in temperament to work in this important, neglected field.

There is no question that if the necessity of these two distinct types of schools were frankly recognized, one created entirely for the sake of the Church, and the other for the purpose of overcoming the prejudice of the upper classes, there would be eliminated a great deal of the disappointment and criticism arising from the attempt to combine the two. If it is deliberately decided that it is worth while to establish here and there a school that is expected mainly to lift the moral tone of the whole community, instil higher educational ideals, and create a sympathetic atmosphere for evangelical Christianity, making it more easy for its members to live up to their profession, then the problem for such a school, though not made easy, is greatly simplified.

If the one in charge of such a work is to cope at all with the problems involved, he must hold the modern viewpoint. The educated classes, who have become disgusted with the old Church because of its appeal to authority, its refusal of the right of investigation, its opposition to the commonly accepted teachings of modern science, cannot be won to any program that shuts them off from the application of the

scientific method to all questions, or which refuses an ample liberty of investigation.

Turning to some of the great common problems met in the conducting of all classes of schools in Latin America, the first one is the determination of the fundamental aim of the mission school.

Educational missionary work in Latin America presents a different problem from that in non-Christian countries, because there is already present one form of Christianity. What is to be the missionary's attitude toward the existing Church? On the answer to this question will depend to a large degree the way he will meet many other problems.

The majority of the correspondents reporting to the Commission on Education of the Panama Congress concurred in the statement that the primary aim of mission schools should be the conversion of the students, but they differed as to what is meant by this. One defined it as a "surrender of one's life to Christ, a rendering up of the citadel of the will to his control and a turning away from selfish purposes and aims to a life dedicated to his service. The final aim of all missionary education is the conversion of the student. All other things, the teaching, the discipline, the acquirement of buildings and equipment, the securing of faculties—are but means to this end."

Another view is expressed in the following extracts:

"It seems to me that mere conversion is not enough. The ultimate end of all our work should be the development of strong Christian character and the establishment of the best forms of self-sustaining Christian institutions.

"I am still sufficiently Protestant to wish that every young man and every young woman in Latin America might be brought into vital active contact with some branch of the evangelical church. But I cannot believe that we can, under the present conditions that prevail in Latin America, make such membership a *sine qua non* of conversion."

The Commission itself evidently considered this one of

the greatest problems, and closed its whole report with the following judgment, reached after most careful study:

“That education under evangelical auspices must in the end necessarily exert an important modifying influence upon the type of religion prevailing in Latin-American countries, there can be no doubt, nor can it be questioned, that the result is one of those which is to be sought by the educational work of Protestants in those countries. Yet it is well to exercise much patience in reference to such a result. Change of ecclesiastical relation is of far less importance than change of character and point of view; and the primary effort of the Christian teacher should be really to educate his pupil, giving to him the truest possible intellectual point of view, and imparting to him the principles and the spirit of the religion of Jesus, and leaving it to his own conscience and the development of divine Providence to determine the question of ecclesiastical relations.”

There is probably no better way to present the whole series of problems that will be met by the missionary educator in determining the object he will pursue than to refer to the aim of missionary education defined by the Panama Congress Commission on Education, which was worked out, as I can personally testify, after long and painstaking inquiry, consultation and consideration by a number of our best Christian educators, and which some authorities think is the best expression of the aim of missionary education ever given. It is as follows:

“The purpose of the entire missionary enterprise is to ‘make disciples of all nations’—to convert every nation into a truly Christian people, nourished by all the fellowships and institutions of self-propagating Christian civilization, and living in mutually helpful relations with every other people. To this end schools are an indispensable means.

“Consistently with the general purpose of all missionary work, the ends which all mission schools are adapted to achieve and which they may legitimately seek to attain are four:

“1. The bringing of children and youth under influences by which they may be led to adopt the Christian principles of conduct and to become disciples of the Lord Jesus.

“2. The upbuilding of the Christian community, through the increase

of its intelligence and effectiveness, and the development of Christian leaders of spiritual power.

"3. The permeation of the community at large with the highest Christian ideas and ideals, making for the application of these ideals to all phases of human life, and the creation of an atmosphere favorable to intelligent and sincere Christian discipleship.

"4. The provision of an opportunity for the natural and spontaneous expression of the spirit of Christianity in its care for all human welfare."

The fact that the educational enterprise is only a part of the missionary program brings before the missionary teacher a whole series of problems related to cooperation. Those engaged in educational work in Latin America should continually give themselves to the solution of the great problems involved in cooperation. First, there is the question of cooperation with the other schools and other departments of service in one's own mission. This is no less important because so obvious, no less difficult because so readily admitted.

From this we move into the realm of cooperation with other missionary Societies. The vote was so unanimous by both missionaries and administrators at the Panama Congress as to the necessity of cooperation on the part of the various communions in educational institutions in these fields, that one who is not prepared to give himself to the constructive solution of problems involved in such a program might seriously question the advisability of his working in Latin America. A mere recital of these movements now being promoted by the Committee on Cooperation in Latin America will show the problems that the educational missionary should by careful study be ready to help solve. Some of these activities are: The employment of an Educational Secretary for South America, who, under this Committee's direction, will serve all the evangelical schools as they may care to call upon him; the organization of a Union Theological Seminary in Mexico, for which three men have just been allocated by their Boards to begin immediately;

the strengthening of the Union Seminary in Santiago, Chile; the organization of a graduate Union Seminary in Montevideo which shall serve for all South America; the organization of a union normal school in Cuba; the federation of the secondary mission schools in Brazil to form a Christian university. A moment's thought suggests the many problems involved through the years in carrying out such a program, and the great need that the missionary educationalist should be prepared to do his part in solving them.

The problems of cooperation with the native church have scarcely yet been raised outside of Brazil, because that church has not yet developed to where it has assumed much responsibility for the education even of its own children. But this may be for the very reason that the missionaries have not been able to meet the problems arising from such cooperation, and so have not encouraged their presentation; at all events, the missionary should see to it that this should become an ever increasing and practical problem.

Closely related to the problems of cooperation with other evangelical forces is that of cooperation with the system of government education. There should be a deep appreciation of the fact that one's educational purposes cannot be accomplished independently of the government's educational program. It would be foolish for missionary Societies to endeavor to create a complete system of schools sufficient for a whole nation, including the schooling of the large percent. of illiterates, and furnishing at the same time the exacting professional training required.

The ultimate success of the educational missionary will largely depend upon his solution of the problems involved in a program that assumes that mission schools are only a part of a movement toward that one far-off divine educational event toward which the whole nation moves. It will mean that mission schools shall be organized along the same broad lines as are the state schools, always equaling them,

and, when those of the state are not the best, surpassing them. This will demand a solution of the problem whether it is not best for the mission to conduct a few good schools with highest educational standards, models in their emphasis on character building, rather than to maintain a multitude of inferior schools.

Normal schools conducted by the missions, not only for preparing their own teachers, but for training teachers for the public schools, have proven to be a splendid way to aid government education in Mexico. Because of their high standards of scholarship and because the students have a recognized spirit of faithfulness to duty, graduates of these normal schools are often preferred by government officials to teachers from state institutions. The working out of this question would seem a practical problem for missionary education in nearly all the Latin-American countries. Then there is the cooperation of the personal kind between teachers of evangelical and government schools, which may give large results. On opening a course of pedagogy for our Sunday-school teachers in Mexico, our mission invited also a few public school teachers. They attended in such large numbers that the course was finally given principally for them. A series of lectures followed in our auditorium on education in different countries, which resulted in the Director's appointment as school trustee. This gave opportunity to have placed in the curriculum some important courses on morals. Later meetings were organized in the civic theater, which demonstrated to the people the splendid work the public schools were doing and changed the public attitude toward them from one of indifference to one of hearty support and appreciation. Incidentally, it changed the attitude of the people toward the work of the mission. In place of thinking of the work as foreign, they began to consider it as a part of their own civic life.

Other problems will be involved when a foreigner in a

sensitive Latin community goes as far as this, even though he is invited to do so, and it will remain for the individual to decide whether he will undertake them or not. At all events there is a very great need and opportunity for the mission schools and teachers to extend their influence outside the walls of their own institution into the community life. Whether this shall be done by bringing the community to the school or by taking a school into the community along lines similar to extension courses, will be for the missionary, after investigating his own community, to determine. In facing all his problems of cooperation with the Roman Church and the government, he will keep in mind the temporary character of the work of the foreigner and constantly plan to have national agencies assume a larger share of the burden.

There remains little time to point out the problems involved in the kindred questions of curricula, discipline, and administration. The Anglo-Saxon approaching these problems in Latin America will first of all find his difficulty to lie in recognizing the differences of thought and character in the two peoples. Assuming that the missionary has had a broad cultural training that keeps him from requiring that others be cast in exactly the same mold as himself, he launches out on the process of "de-Anglicizing" himself. This will become much easier if he has spent some time in France or other Latin European countries. He will see that the state educational system far more resembles the French than the North American, both in its curriculum and in its fundamental principles. There is no college, in the North American sense, in Latin America. From the sixth grade the pupil goes into the *liceo* or *colegio civil*, which is something like our low grade academy. Most of our college work would be taken in the first years of the professional schools, which, instead of having three to five years, generally call for seven years of study. An immediate problem

will be suggested here, as to how to better bridge the gap between the *liceo* and the professional school. This question is now giving much concern to state educators.

Again the missionary will be confronted with the problem of choosing between two radically different theories of education or of making a happy combination of the two. He may have been accustomed to a system which was devised to develop the freedom of the individual student, who is allowed to select his own courses, and choose his own way of mastering the material, the theory being that liberty is so precious that it is worth while to risk all failure, to avoid all precedent and restraint, in order that each personality may develop along its own lines. But in countries where the Jesuits directed education for centuries and have stamped their theories so thoroughly on the thinking of the people as is the case in Latin America, the theory of discipline and not liberty will be found to prevail. This puts emphasis on memory and tradition. It means a centralized system of schools rigidly conforming to narrow, authorized curricula for the masses, and to specialized courses of training for the privileged classes. This results in a superiority in culture and power of argument, but a lamentable lack of initiative and self-reliance.

These differences of educational theory account largely for other differences which the educational missionary must take into account in all his work. The Anglo-Saxon worships the "naked truth." For the Latin, truth must be dressed and made beautiful. *Simpatico*, which cannot be translated into English, is the greatest character-describing word in Spanish. You are *simpatico* if you are charming in manner, appreciative of others, graceful and cultured. You are not *simpatico* if you choose to blurt out the naked truth rather than hide it behind graceful phrases, even though you are responding to a categorical question. I sometimes think the greatest problem the missionary to

Latin America has is to produce a character which will combine the truth-loving Saxon and the beauty-loving Latin, in other words, who will be like his Master, "full of grace and truth."

The Latin American is more inclined to poetry than to prose, to philosophy than to organization. I have seen boys of from twelve to fourteen years in our reading room in Mexico throw down the modern detective story for Victor Hugo's "Les Misérables." The most popular books in our library were not novels, but Emerson's Essays and Tolstoi's "War Between Russia and Japan." While I was still struggling with Spanish, a committee called on me to make an address at the opening of a public night school, and informed me in all seriousness that I might make it either in prose or poetry. Before the founding of our first English colony at Jamestown, there was a literary contest in Mexico in which three hundred poets took part. The usual question which a young man, who came to join our People's Institute, would ask was not to see our gymnasium or the other equipment, but to see our *estatutos*, that is, the constitution and by-laws of our organization.

What kind of a curriculum is needed to make the most of these characteristics, and at the same time to develop independence of judgment, sterling honesty and reverence for truth, taking away the idea that education is to fit men only for professional and governmental careers, and inspiring men to take part in solving the economic and social problems of their land? The tremendous industrial changes which are taking place in all parts of the world have a most ominous sound in Latin America, as the revolution in Mexico, a protest against the old industrial and moral slavery, abundantly witnesses. It is difficult to conceive of the missionary educationalist not taking full cognizance of the pressing problems everywhere suggested by this economic revolution, which, if not in all the republics so outwardly

expressed as in Mexico, is nevertheless just as surely present.

For the evangelical church itself there is no class of educational problems so pressing as those connected with the training of its ministry. Provisions made so far for this important work have been more like the "school of the prophets," following from place to place some modern Elijah as he goes about attending to his various missionary duties, than a real school with at least an approach to an adequate faculty who will dignify the work in the eyes of the church and the public, and challenge the choicest young people to give themselves to Christian leadership. If Latin America is ever to occupy the proper place in world life, she must have adequately trained religious leaders. How to dignify ministerial training so that it will be recognized by the public as on the same plane with training for the professions of the law, medicine, and diplomacy, is a problem that must be earnestly faced. Those taking part in the organization of the proposed faculty of theology at Montevideo will have opportunity to break new ground here.

The problem of dignifying religious instruction is faced, however, not only by those in theological seminaries, but by every missionary educationalist in the religious instruction given in each mission school. Opinion among Latin-American missionaries varies as to the advisability of making such religious instruction compulsory, but all agree that the best solution would be to make it so attractive that students would regard it as the most important course in the curriculum.

But if we should allow ourselves to turn from the more general to these specific educational problems in Latin America, a mere cataloging of them would be ominous. A few that are particularly pressing are: coeducation, the balancing of foreign and native teachers, the acceptance of government subsidies, the advisability of substituting English

for Spanish or Portuguese in certain situations; the activities of teachers in other branches of missionary work, the attention to be given to American and other foreign colonies; the use of long and short term teachers; and the many vexing questions connected with the securing of finances for carrying out an adequate educational program.

It is encouraging to know that Latin America as a mission field is finally receiving its share of attention, and our earnest hope is that the great educational problems awaiting solution in these young nations to the south will challenge the choicest life of our own land to give itself to this service.

THE EDUCATIONAL MISSIONARY IN THE NEAR EAST

REVEREND PRESIDENT GEORGE E. WHITE, D.D.

It is the aim of Christian education, as it is the aim of Christianity and of every Christian, to establish the kingdom of God on earth, the sovereignty of God in the individual life and then in the institutions of society. It takes account of the whole man and of all men. It has to do with the material as well as with the spiritual interests of men. Christian education endeavors so to set forth the possibilities of life upon this earth, and to prepare men to realize those possibilities, that they may live as becomes sons of God. It aims to educe and develop to the fullest all the powers of man, or at least to give a man's chance to every man.

In 1919 it will be one hundred years since American missions began in the Levant. The first twenty-five years, until 1844, were a period of pioneering. The next twenty-five years, from about 1844 to 1869, were spent in founding and establishing churches. The third quarter, from 1869 to 1894, was the period wherein education was established.

The remaining twenty-five years, not yet quite completed, has been a period characterized by great political and social changes throughout the Near East, in which American leadership has had no unimportant part. Within my brief twenty-six years of service, I have seen a change in the political status of at least ten provinces of the Ottoman Empire, having a population of not less than twelve million, as well as of the dependencies in Africa, with not less than twelve million more. Each change has been in the direction of emancipating the people from the Turkish yoke. Such facts as these account for some of the specific problems of education which obtain in the Levant, and which will be in process of solution during the generation that is yet ahead. Three years ago twenty-five members constituted the faculty of Anatolia College. In the following summer eight were drafted as soldiers, as were many of the students. Some of these will never come back. Two years ago the faculty numbered twenty-two. Since that time seven of these men have been slain. Last year our senior class of three entered in September. Before the end of the year all were summoned as soldiers. Such drafts upon the force of trained educators and of young men of promise lay a heavy burden upon all institutions. I have seen in Turkey two revolutions, one sovereign removed from the throne, a constitutional government proclaimed, a parliament established, and three wars fought to a finish. Now the empire is in the grip of the fourth war. Amid these perplexing political, social, and religious conditions, our missionary educators are dealing with their problems as best they may. There never was a single happier experience in my missionary career than being invited to address Ottoman political clubs on the subject of constitutional government. Robert College has furnished statesmen for Bulgaria, and business men for Constantinople and the Levant. Aintab College furnishes men and women to be evangelical ministers, teachers

and leaders in Cilicia. Constantinople College, more perhaps than any other one institution or agency, is piloting the women of Turkey along the perilous path they are following in these days of rapid social changes. The Syrian Protestant College is remaking Syria and creating the science of medicine for the Levant. Anatolia College has sent two members of its faculty to Parliament. It looks forward with interest to the time when a trained lawyer from the United States may take his place in the faculty to give instruction to college young men in the principles of justice and equity. Where agriculture is as primitive as in the days of Ruth and Boaz, the Industrial and Agricultural Institute of Salonika is giving scientific agricultural instruction to its students. The business men of Asia Minor are sending their sons and their daughters to study in the International College at Smyrna, a great commercial center of the Levant.

One principal source of educational perplexity in Turkey is due to the fact that conditions there are so heterogeneous and unsystematic. Moslems and Christians do not amalgamate in the institutions which educate both peoples. Not long ago one hundred and twenty new students entered Anatolia College one September. One hundred and thirteen were irregular. They had studied in Turkish, Armenian, Greek, Russian, French and Protestant schools. Some of these schools were located in important cities and others in obscure villages, many being exceedingly inefficient in the preparation they offered. Amid such lack of system, American-managed institutions play an important part, and have a strong hold upon the people. The government is Mohammedan and therefore educates on a Mohammedan basis. A few years ago the only type of education offered was that which began and continued with instruction in the Koran. No person who had an ordinary education in a Turkish school could read a newspaper. Now such schools are be-

ginning to train students in reading newspapers; it is a very marked and significant change. It was once thought that Mohammedan students could not be educated in our American institutions because they would not accept discipline by Christians; but now we know they will obey because they have done so. They have been coming to us in large numbers, and will come in larger numbers still, just as soon as there is a removal of the pressure now exercised by the government. Just a year ago the governor of Marsovan informed me that unless our Mohammedan students were not only excused, but excluded from religious exercises and Bible lessons, the college would be closed. It was a fair question whether we could continue under such a handicap. We determined, however, to do so. I told the governor that we would excuse students from attending these exercises. He said, "You must exclude them, but it will not be necessary for you to do so openly. I know no Moslem will ever attend Christian exercises of religion or worship, unless compelled to do so." I knew our boys better than the governor did. It was only under the constraint of the governor that they absented themselves with our permission from the religious exercises. They would have preferred to come, and in the future they will come.

Some problems have been clearly solved during these past decades. The advances in education and in religion have been very marked in Turkey. New schools have been founded. Older schools have been given a far greater freedom than ever they possessed before. In this connection it should not be forgotten that American schools stand high in their general reputation, and exert a strong influence in shaping the educational system and ideals just now in process of formation in that part of the world. I may affirm without fear of contradiction that a great majority of the Turks like, respect and praise Americans, and that the present hostility which is manifested in some quarters is

confined to those quarters and does not represent the people as a whole.

In our educational practice we have learned that seminary graduates who are to give their lives to teaching in their own land should go to America for postgraduate study for a period of about two years. This gives them a cultural and technical strength of very great value. We have learned to get together prayerfully in the solution of perplexing problems which develop varied opinions. We have learned that a war at the front may readily eliminate the difficulties of college discipline at the home base. We have learned that no time is more fitting for the revelation of the redemption of our God through Christ than is a time of war, and for the developing and training of men as individuals for service among their fellowmen.

Affairs of every description in Turkey are at a stand-still now. Our college is closed, its buildings being occupied for the purpose of a hospital by the Turkish administration. But, in the providence of God, the day of reconstruction is sure to come, when a call will come to the young men and young women in North America who should now be getting ready to share in solving these problems of the Levant. They should have a personal Christian experience, since their work will have its supreme reward in the development of character; they should be men and women with enthusiasm for their work; they should be specialists, trained for a definite type of work, able to teach mathematics and science, business administration and agriculture, and the other subjects in the curriculum.

It is certainly a series of problems with which American educators in Turkey must deal at present and for a decade to come, but there is encouragement in the conviction that settled public conditions ere long will afford a stable foundation on which to go forward. The aim must be to work so effectively toward a national system that ultimately foreign

assistance will not be needed. The example of American institutions and the men trained in them should be enough in time to enable the people to organize, equip, administer, and support their educational system themselves. Three problems, then, may be dwelt upon more specifically.

1. *The Common Schools.*—The evangelical communities in the country have organized their primary schools without state aid, and have made very creditable beginnings, largely under missionary leadership, encouragement, and superintendence. The methods vary very much in different parts of the country, and with the different languages, whether Armenian, Greek, Arabic, or other. More and more these schools increase in numbers, advance in standards, and receive more efficient community support and control. Turkish schools also often adopt features avowedly from American or other evangelical schools. The problem then is, so far as Americans are concerned, to assist in bringing certain primary schools to such a standard of efficiency as to constrain their adoption as models, and at the same time to train and encourage young men and women, natives of the country, to put such system into general effect. A generation ago most of the children in the country were growing up illiterate; now most of the children of the Christian communities and many of the Moslems are growing up with at least the advantages of the primary schools. A great work in cooperation is offered to Americans, when educational currents are rapidly moving and conditions taking permanent shape, and where there is a tremendous need right now, (that is as soon as war passes), for trained specialists in education.

2. *The College.*—America owes more perhaps to the college than to any other single feature of its educational system; at least it may be said that the college is one of the most characteristic features that America has contributed to general theories of education. But the American college

has no exact counterpart east of the Atlantic. The gymnasium, with a course ranking between that of the college and the high school, takes its place. The question then arises whether the American colleges in Turkey will become definite models for the country, or whether a more characteristically European type will prevail. In any case probably the best service of any college is to educate its students, and they will adopt or adapt its methods as they find possible and necessary for their households, communities, and national systems so far as they may be able to determine the form and the spirit of these institutions. An American revisiting his native land only on infrequent furloughs receives a strong impression of the influence of the college in this country. Young men and women of eastern lands who have studied in the American colleges located there will not be slow to support the influence of their alma maters, or hesitate to accept them as models so far as may be possible.

3. *Professional and Vocational Schools.*—Theology was the only professional school recognized as coming within the purpose of missionary educators of the pioneer class, but times and methods have changed. Americans cannot transplant a whole system of education to foreign shores, and therefore it is time to recognize the fact that it is desirable for picked men to take their advanced studies in America. Thorough courses should be provided on the ground, and the beginning made there; then comes advanced work for some in this country. There is no field harder, more needy, or more rewarding for the right men than in teaching and training the students who aim to be ministers of the gospel.

But the field of missionary education is recognized as broadening, and so far as possible normal schools, like the Normal College in Sivas, schools for business training, where business men must be the real leaders of the people; agricultural schools, where the majority of the inhabitants

are farmers; industrial schools, where trades and crafts are in the most rudimentary stage; technical schools, where machinery is almost unknown, have their place, at least for the elementary instruction which will fit picked men for advanced courses in more fortunate countries and will help them to lead their own people.

The soil of Turkey is holy ground. It has been said that the present blow struck at the Armenian people is the greatest blow ever launched against any people because of their Christian name and faith. Half a million, perhaps a million, people have lost their lives. Whether it is the greatest ever struck, I do not know, but certainly it is severe enough. In China the blood shed by the Boxers became in truth the seed of the new church. It will be so for our people in Turkey. Our Lord said that if a corn of wheat falls into the ground and dies it bears much fruit. We have a right to claim this promise. But we also have the obligation to meet it as a challenge to cooperate with him in the bringing in of his kingdom for the individuals and institutions of the Levant by developing the characteristic type of American Christian education there.

THE SPECIFIC PROBLEMS FACED BY THE MISSIONARY EDUCATOR IN JAPAN

RIGHT REVEREND HENRY ST. GEORGE TUCKER, D.D.

It is universally recognized that Christian education has been a factor of prime importance in the building up of the Japanese Christian church. I need not dwell, however, on the value of education further than to say that the Christian school has been the agency through which Christian influences have been spread to all parts of Japan, to parts that never could have been reached by the direct preaching of the gospel, and that it has had tremendous value in break-

ing down prejudice and in winning sympathy toward the Christian religion on the part of a people who value education as perhaps no others value it. Again, the Christian school has been the source from which a great proportion of the Christian leaders of Japan have been developed. We all should recognize that the purpose of Christian missionary work is not so much to bring Christianity by the labors of the foreign missionaries to the people of Japan as it is to establish in Japan a Japanese national church, a church which, when raised to the point of independence, will itself become the agency through which the gospel is preached to great multitudes of people. When we realize this we will see that the great question of missionary work is the question of Japanese leadership itself; that therefore the school, in helping solve this problem, has rendered a tremendous contribution toward the carrying out of our missionary program.

Coming, however, to the specific problems faced by the missionary educator, let me say that when Christianity entered Japan these problems were quite different from those which are faced at the present time. Then there was no organized system of government education. The missionary was free to establish whatever kind of school he pleased. In general he simply established the American school or the American low-grade college. His problem at that time was to overcome the prejudice which the people felt against a Christian institution. Meanwhile the government has built up an educational system which is probably equal to that of any other country in the world. The missionary is increasingly faced by the necessity of making his school fit into the government system of education or else of giving it up. Those who think deeply on the subject will agree that unless mission schools enter into the system of education which prevails in a country like Japan they are of no real value at all. They can neither get a government

license, nor, since there is in Japan a system of universal conscription by which every young man at the age of twenty is called into the army, can the students of a Christian school, not exempt from government conscription, continue in that school after the age of twenty. No unlicensed school can get on in Japan, because a student having once entered an unlicensed school cannot transfer to one that is licensed. Students are allowed to be in a licensed school until they are twenty-eight. They may then serve one year as a volunteer. The Japanese system of education is in very many respects an admirable system, and yet it is quite different from that to which we are accustomed in our own country. Were we free to follow our judgment as missionaries we would probably choose to establish our own type of school. The government, however, determines pretty strictly what the curriculum shall be and lays down many conditions which prove irksome. The successful and influential missionary must conform to these conditions.

One very important problem connected with the government system of education in Japan is that of religious education. It does not seem worth while to have a Christian school, unless we can teach Christianity, but in Japan the teaching of Christianity in a licensed school is in general prohibited. During the last few years the government has modified its attitude on this point considerably, so that now mission schools that have practically the same standards as government schools are allowed to give religious education. The educator who goes to Japan must face the fact, however, that even in the Christian school he will not be free to give religious instruction in a compulsory manner or to teach Christianity to the extent which he might wish. This raises the whole question of compulsory versus voluntary education. I feel myself that the most valuable Christian education which we can impart will be that given without compulsion. The young man or young woman who con-

templates teaching in Japan should be trained to meet a situation wherein the students cannot be compelled to study Christianity and must be persuaded of the value of the teaching which is going to come to them. Such a teacher will find that his greatest value as a teacher of Christianity will not be in the class-room, but through his personal contact with the students themselves. It is possible in Japan to have a tremendous influence even in schools where no Christian teaching at all is allowed. Some of you will remember the famous Kumamoto Band, taught by Captain Janes. This started in a place where Christian teaching was absolutely prohibited, but some students were attracted to Christianity through their contact with their teacher. Some of them went to Doshisha College and many of them became leaders in the Congregational churches in Japan. Or, you will recall that instance in North Japan where, through a popular Methodist teacher, a number of young Japanese men became interested in Christianity. Among them was the one who became the first Methodist bishop in Japan, Bishop Honda. From one little church went out sixty men and women who have become Christian leaders in Japan. Again, there was Colonel Clark at Sapporo Agricultural College, a fine example of influence exercised by the teacher in a school in which the direct compulsory teaching of Christianity was absolutely prohibited. The missionary educator who hopes to exercise Christian influence should go prepared to face the fact that his greatest opportunity may be through the influence which he can exercise in personal contact with the students and through the confidence which they develop in his personality and in the value of what he has to give them.

Another problem that has to be met by the educational missionary is the fact that in the Japanese curriculum there is really very little place for the foreign teacher at all. The great bulk of the students of the mission schools, both boys

and girls, are doing secondary work. This means boys from fourteen to nineteen, twenty and twenty-one years of age. The curriculum of these schools is absolutely fixed by the Japanese government. It includes a variety of subjects quite similar to those in our schools, but the only subject in the school assigned to the foreign teacher is the teaching of English, and in the teaching of English the only part assigned to the foreign teacher is practical English. That means, conversational English and writing from dictation. No matter whether a school is controlled by the Japanese government or by a mission, these are practically the only subjects that are taught by the foreign teacher. It does not seem at first a very interesting type of teaching for men trained in one of our colleges. He must begin by teaching, "This is a rat," and goes up as far as the fifth reader. Yet such class-room work the average foreign educator will be asked to take up, at the rate of one hour a week with each class. Simple as is this teaching, it requires clearer thinking and greater experience to make something out of this one hour than are required by almost any other problem the educator has to meet. Sometimes he will be given two hours a week. But the predominating influence of the Japanese teachers who have several hours to his one goes far to counteract all good effects. It is a real problem to achieve much of value in the brief time that is allowed.

In the high school in Japan the same problem comes up, because even the high school, which corresponds to the first three years of our college courses, is handled similarly, the subject given to the foreign teacher being English. Here again one is faced with the problem of teaching the practical side of English to a Japanese student, who has had so much of his foreign training from his Japanese teachers. Therefore the great thing to be considered with reference to the real usefulness to the foreign missionary educator is whether, apart from his class-room work, he is able to make his in-

fluence felt in the school. It is interesting to note the difference in influence exerted by these young men. In some cases you can see immediately that a Christian teacher has arrived. His influence will permeate the whole school, faculty and pupils. In other schools a teacher's power seems limited to the one hour a week in the class-room. It is this power, to influence through personal contact the school in which he is teaching, which really constitutes the most important work of the foreign teacher.

Even in mission schools, moreover, the place of authority is now almost altogether occupied by the Japanese themselves. Any one going to Japan needs to realize that from now on the place of the missionary is not one of official direction or leadership, but it is that of the counsellor or adviser, who works side by side with the Japanese, the latter holding the position of official authority. In many mission schools we have a foreign president and a Japanese principal. When dealing with foreigners, the foreign president occupies the important position. The Japanese recognize only the Japanese principal as having authority in the school. Whoever works in Japan must be prepared to recognize this condition. He must be prepared, when facing the Japanese themselves, to occupy a subordinate position. He must come also prepared to get his ideas into the minds of his Japanese colleagues, a task that is difficult. The Japanese do not do things directly—their system is very indirect. If a foreigner goes to Japan and tries to give orders, to make suggestions, he will find in many cases they are resented, and perhaps rightly so. The secret of interesting and controlling the Japanese and of getting your own ideas carried out in Japan is to learn how to convey them to the person with whom you are working without letting him know they are being conveyed. This requires tact and patience. Sometimes it takes two weeks to get a thing done that one could order done in five minutes. But the Japanese

will finally accede in most matters, if they think that they had a proper share, both in origination and execution.

Japan is now passing from one period of development into another. When Japan was opened up by Western influence she began to take over wholesale Western methods just as we did them, applying them without any change whatever. For example, take the Japanese electric tramway. At first they bought an electric railway on exactly the same dimensions as those in our own country. The seats were the same height and width. But the Japanese are a short people and seats which were all right for the Westerner were not comfortable for the Japanese. This continued for some time. But during the past few years the seats of the tramway have been lowered and made narrower. They now are not so comfortable for Europeans, but they suit the Japanese exactly.

Now, the old Oriental ideas are beginning to reassert themselves. The Japanese are beginning to try to adjust things taken from the West in order to fit them to their real needs. They are beginning to realize that there was much value in that which they were at first disposed to discard. This was true of Japanese art; it is true of Japanese philosophy; and is true in religion. When we first went to Japan the Japanese took Christianity as we taught it to them. They were willing to repeat our creeds and to have the same kind of services we have. They were willing to interpret the Bible as we did. Now, during the last few years, the old Oriental religious and philosophical ideas are beginning once more to reassert themselves. In the Christian educational institutions the men who can deal with these problems must be trained men. The missionary cannot do it himself. But, unless under the direction of the missionary in collaboration with the Japanese leaders, we can train up a generation of young Japanese who in their own minds have learned to adjust the principles of Christianity to the

important principles of their own old religion and philosophy, unless this process is completed in their mind, and unless in our Christian educational institutions competent men can stand forth in the years to come as interpreters who will orientalize Christianity in Japan, then I feel the future prospect for Christianity is uncertain. If Christianity remains exactly as it is and fails to appeal to the Japanese, then the influence of the old Oriental ideas will stamp out a great deal of what is valuable in Christianity and we will have a Christianity stripped of the elements which make it useful to the people of Japan. So, I feel that one really important preparation for every missionary going to Japan as an educator, particularly for higher education, or for theological education, is a careful comparison of religions. A man must know for himself not only what Christianity means as we have interpreted it during the centuries which have passed, but he must try to appreciate the point of view of the Eastern mind and learn what is of value in that; and try to forecast what Christianity will mean when it has been interpreted in Eastern life to the modern man. He must try to see how far Christianity can go in many of these Eastern religions; and see whether the processes of orientalizing Christianity can be carried on without, on the one hand, yielding so little that we fail to appeal to the Eastern people; or, on the other hand, going so far that Christianity loses many of its own characteristics.

I will mention one more problem. We naturally think of our missionary institutions as standing at the head of education in Japan, as being the best manned or the best equipped. But one has only to go to Japan to find that this is not the case. One great trouble is the fact that no Church of Japan is strong enough to establish a school or college, which can compete on anything like equal terms with the splendid educational institutions established by the Japanese government, or with private institutions like Keio Univer-

sity or the great Waseda University in Tokyo. The Japanese Imperial University is granted an appropriation of something like two million yen, that is, one million dollars. It has a magnificent plant, fine buildings and adequate equipment. The ordinary missionary college has, perhaps, an appropriation of five to ten thousand dollars at the most. Its equipment is in every respect inferior to the equipment of similar Japanese institutions. This constitutes a real problem. We cannot attract the best young men of Japan, unless we can provide institutions that are of the very best. We should seriously consider how we can bring our missionary institutions up to the point where they will stand more nearly on the level with the institutions established by Japan. If we could have one great university which, in every way, equalled the work done by the great universities of Japan, probably no greater contribution could be made toward the establishment of the church in Japan. But as I say, there is no single Church that is able to establish such a university and therefore the idea of a union university in Japan has developed. If some practical way of carrying out this idea can be found, I believe it would be a great thing for Christianity in Japan. The problem of equipping the schools in Japan so that they can compete on anything like equal terms as educational institutions with the government, or with private institutions, is one of the most serious problems we have to face. And yet when one considers a private institution like Waseda University, founded by Count Okuma, and how its influence spreads from one end of Japan to the other through the most influential circles, we see how vitally important they may become. If we had a Christian university on the level with Waseda, its influence would be strong for the spreading of Christianity through the classes who are to lead the Japan of the future. Those at home who are considering the educational problems of Japan and who are interested in establishing the

church in that country should carefully consider whether there is not some way in which our missionary institutions can be better equipped and possess an income that will enable them to gather together a faculty fully equal to that of the Japanese universities. We have some splendid men in our colleges who are making heroic sacrifices. We cannot altogether depend upon the willingness of men to sacrifice themselves in this way. We ought to see to it that our colleges are prepared to deal generously with their teachers and students. Unless we can do this, we cannot be assured of the establishment of a Christian college that will exercise an influence over the men who are to be the leaders of Japan in the future.

THE ESSENTIALS OF A PROGRAM OF MISSION-
ARY EDUCATION AS VIEWED BY AN
EDUCATIONAL ADMINISTRATOR

WILLIAM ORR

Missionary education, as regards organization, administration and instruction, is under definite obligation to maintain as high standards of efficiency as other educational enterprises, public and private. Much that has been said at this conference confirms this position. The growing nationalistic spirit in mission countries is to result increasingly in systems of governmental education with which in turn schools under mission control will be critically compared. Furthermore, schools maintained and administered by public agencies in Western countries are as never before utilizing the results of research and expert skill, and are rapidly establishing standards and applying tests of efficiency. Those engaged in missionary service in the field of education must do no less, if their work is to stand the test of modern conditions. Again, governmental schools in

Eastern countries frequently send representatives to visit the schools of the United States and of Europe, to make notes of advances in public education, in order that such knowledge may be applied to their own schools. One engaged in public school work has come to expect frequent visits by capable, keen and learned investigators from Far-Eastern countries.

Education is passing rapidly out of the amateur stage of development into one where its aims, procedure and methods are based on a scientific knowledge of the learner and of his environment, and on constructive thinking. While much of the knowledge of education is still of a primary and elementary character, the educational process itself is being conducted as never before upon a basis of accurate understanding of problems and of the pupil. The preparation of missionary teachers, supervisors and school administrators should conform with the standards accepted by leading educational students and administrators in this and European countries. The missionary field calls not only for the best in personal quality, but also for a thorough equipment in method and in theory in education.

Obviously due regard must be paid to exceptional factors in missionary education, and to social and economic conditions peculiar to countries in which missions are situated. A quality of open-mindedness on the part of missionary educators is a most desirable asset. If a person engaged in public education in this country is sent into the missionary field, this change should come somewhat early in his experience, before hard and fast ways have been acquired. A brief experience in public school administration, however, may do much to develop Christian graces and virtues requisite in foreign work.

While missionary education necessarily emphasizes religious training, aims and ideals, it should meet reasonable tests regarding organization, administration and methods of

instruction. The time has gone by when a genuine devotion to Christian ideals on the part of the teacher or administrator in the mission field can be considered as a complete equipment. These qualities, while fundamental in importance, do not take the place of expert skill and knowledge.

An effective organization, for purposes of administration and instruction, of an educational system in a foreign country is dependent upon the extent to which essential principles are put into effect. In the administration of schools in large centres, the general oversight and management are committed to one man—the superintendent of schools. In some places a struggle for supremacy exists between the lay school committee and the employed experts. Such cases, however, are, in the main, due to ignorance rather than wrong intention.

In an increasing number of instances the school committee, as representatives of the people, accept certain responsibilities in regard to public education. Among the chief of these is the selection of an expert trained and equipped for his task. In order that such experts shall work most effectively, it is customary to define the responsibilities of the school committee and those of the superintendent. The committee and the superintendent are to discuss, consider, weigh and determine the educational program best fitted for the community. When a program has once been determined upon, then the superintendent of schools is given large powers in putting it into effect. This principle obviously finds a large place in the administration of missionary education enterprises. Again, in our more progressive school systems, provision is made for research, and men are set apart to study intensively various problems, and supervisors are appointed to direct the work of particular types of education, as primary school instruction, or different kinds of vocational education. Another important enterprise is the securing of capable leaders, as principals of grammar or high

schools. The extensive differentiation of work, both on the basis of subjects taught and on the age of the pupils, calls for a number of different types of administration and instruction. As a training for such instruction, specific preparation is a requisite for appointment in a well developed public school system. Some normal schools train for primary work, others for upper grade classes, while colleges train for high school work. School administrators are now facing perplexing problems in training competent teachers for vocational classes.

To sum up, there is a wide range of educational activities calling for extension, differentiation and specialization. There is an increasing disposition to establish standards with regard to buildings, equipment and courses of study. The more progressive states are making definite requirements as conditions of certificating teachers, and this movement is spreading rapidly over the entire country. A beginning is being made in the definition of aims of courses, and in establishing quantitative tests and measurements as a means of insuring results. A great movement is on for the socialization of education. Administrators are studying as never before community conditions. Such surveys would seem peculiarly important in the missionary field. The training of missionary teachers in accord with the best practice in the educational world should be continued during service.

The growing spirit of nationalism now expressing itself in various ways among the nations in which missionaries are working, is to be welcomed as a stage of evolution. Carried to extremes it may become a great menace to the peace of the world. If missionary education is parochial, intolerant or foreign, its results may be unfortunate. The missionary educator should scrupulously respect the historical educational methods of the people. There has just been emphasized in this gathering the great importance of so presenting the subject that the Japanese would think the

ideas their own. Such is true pedagogy and an evidence of successful teaching, inasmuch as people are thereby led to think for themselves. Any people, not alone the Japanese, are stimulated by their national achievements and by a recognition of industrial development which utilizes their native genius. The exhibit of the results of education in the Philippines in San Francisco in 1915 indicated to every thoughtful student how skilfully the native arts and crafts have been developed to high perfection, with a truly distinctive element of skill and genius.

We conclude, therefore, that our educational policies must conform to governmental standards. This is a matter of expediency. At the same time, due regard must be given to the character of the people among whom the missionaries are working. Missionary education has both the opportunity and the responsibility of presenting ideals that transcend the boundaries of any nation, that are world-wide in scope and application and dominated by the spirit of Jesus. This is a task transcended in importance by no other. Done well, it means universal brotherhood and universal peace.

THE DISCUSSION

Dr. Hoy.—There is a problem that constantly confronts us in our work in Hunan in addition to these problems mentioned tonight, and that is the eager desire on the part of Chinese officials for advice in the establishment of their own school systems. I have always met such men in a spirit of frankness and sympathy. I wish this conference might work out some method of teaching the new missionaries that come out there to be of service to the Chinese in such respects. You may feel that the officials will make opposition. On the contrary, they support our ideals when they rightly understand them. The more we can show them sympathetically of good methods of teaching, the more they will respond and follow. In these ways we shall be able to build the new China that is now making. China is in the process of transition. She needs the sympathy and help not only of the preacher of the gospel,

but the supplementing sympathy and help of the missionary educator. If you should hear some of the simple questions that the learned Chinese ask concerning our school work, you would be amazed. Soon after I arrived in Hunan, sixteen years ago, a high official of the district came to me for advice. I went to his own office three times weekly and there taught classes of young men, as well as I was able, how to teach in a primary school, how to study the child mind, how to grade, how to classify and how to organize. Then I called their attention to some books that were translated into Chinese and I translated portions of Dr. Schaefer's "Learning to Think," for them, writing it out by hand. It was pathetic to see those Chinese grasping after higher ideals in education and not knowing how to get started. Young people, who are preparing for work in China, should be prepared to give help in these simple ways. The people will welcome them, especially if they work as comrades and not as superiors. China is one great interrogation point. Any educational worker can treble his influence, if willing to drop his work for an hour or two and meet a delegation of Chinese officials and try to help them solve their problems. But to do this well, one must prepare.

Professor Cummings.—The last time I came from India there was a Swede on board who said God had given the English people a gift which was working itself out to the advantage of all people on earth. Having lived a long while under the British flag I felt much enthusiasm and naturally was interested to ask what gift it was. "It," said he, "is the gift of their inability to learn any language but their own, so everybody else has to learn English."

His remark reminds me to emphasize one or two remarks made here to-night. One is the necessity that the educator shall know the people. One speaker declared how necessary it was to enter into their thought and character. This can only be accomplished by "getting next to them" as can be done best through their own mother tongue. The missionary must know the language of the people. There is great danger in sending a teacher, even a great teacher, out as an educator with all his cut and dried material to take up work in the foreign field. He is educated here all right, but does not know the problems there. It should be definitely understood that an educator should learn the language of his people.

This leads me to raise the question whether it is not possible, as it may be desirable, to so standardize language training that this problem may be attacked more effectively than has yet been

the case. There are two sides to the language problem. One side concerns the teaching of English to the native. Such teaching should be standardized, because of the necessity of competing with one hour a week with those who have five hours a week to utilize. How can that be done unless one follows the very best methods? I am positive that the matter can be standardized in such a way that it may be presented with intelligence and hope of success. There is another side, which I wish we might consider in our discussions. May we not so standardize the process of teaching various vernaculars to new missionaries as to give them a greater mastery of speech? Possibly this matter does not belong to this end of the missionary propaganda. But there is ground for believing that there can be a standardizing of the language instruction of missionaries, so that in one year they will be efficient users of their vernaculars.

THE SPIRITUAL TASK OF THE EDUCATIONAL MISSIONARY

REVEREND PRESIDENT J. ROSS STEVENSON, D.D.

Scripture Lesson Acts XVII: 16-34.

Some claim that when Paul was in the cold, intellectual atmosphere of Athens, awed by the presence of cultured men, he forgot his commission as an ambassador of Christ and undertook to teach science and philosophy. His ministry instead of being evangelistic and spiritual became educational and secular, hence the recorded results were meagre; and when he went on to Corinth, he determined to eliminate everything except evangelism, and know nothing save Christ and him crucified. If this is a fact, Luke evidently was not aware of it. He gives us this chapter in Paul's life as illustrating the progress of the gospel from one strategic centre to another, and he was apparently satisfied that in pagan, pharisaical Athens Paul did the best he could and accomplished all that could be expected of him. Here was a great university centre, such as we have in the Orient today,

inhabited by peoples who were religious in their way, but whose education, whose outlook upon life was all wrong. They did not know God, and in consequence they did not understand nature, nor the movements of history, nor the mission and destiny of man. The aim of the educational missionary in Athens was to turn the Greeks from darkness to light, from the power of Satan unto God. To this end they needed to know the one true God, of whom are all things, and the related teachings of the divine family, of human brotherhood, with the portentous lessons of responsibility and accountability. At the basis of all this knowledge there was laid the fact of Christ, who was raised from the dead, and will one day judge the world. In the light of this full revelation all men are left without excuse, and hence they are commanded of God to repent. Paul understood the religious needs of the Athenians, and he adapted the unchanging message to their measure of apprehension, with which he was entirely familiar. Without compromising the gospel in any particular, he presented the aspects of it which his hearers could most readily understand and feel the need of. He showed not only a conciliatory spirit, but an appreciation of the best Greece had to offer; at the same time he was courageous and animated by the passion to exalt Christ and win men to the allegiance of the cross. He did not sink the work of an evangelist in the service of an educator.

Missionaries abroad, like ministers at home, have to fight against overoccupation in subordinate enterprises. Busy here and there, we lose sight of the paramount task, and to keep our service wholly spiritual we must labor under the compulsion of "this one thing I do." I have been greatly interested in reading the life of Samuel Miller, who was a prominent pastor in this city more than a hundred years ago, and who was one of the organizers and the first president of our Board of Foreign Missions. He was called

from the work of the pastorate to a professorship in the Seminary at Princeton, of which he was one of the founders. He seemed to realize the peculiar perils of teaching, and he drew up resolutions such as any missionary going into educational work in our time would do well to heed. He had been a collegiate pastor and knew how easily friction might be generated among associates. One of his resolutions was that he would endeavor never to give offence or take offence, and to be charitable to all men. Again, he determined that by the grace of God he would set before his pupils such an example that whatever emphasis he might place upon theology or other essentials, he would make it clear that genuine, profound piety was more vital and important as a qualification than any other. A third resolution was this—"I will never merge my work as a minister of the gospel or as an evangelist in the work of an educator." It is interesting to follow his life and learn how faithfully he fulfilled this vow. Through his thirty-six years of educational work, he seized every opportunity to testify for Christ, and in his name to beseech men to be reconciled to God. In season and out of season, with all his work of teaching, writing, lecturing, he was preeminently an evangelist. He could not have done this, had he not been a man of prayer. In 1823 he and his associates in the faculty, with the president of the university and a few others, spent a day in fasting and prayer for a revival of religion among the students of our land. This was the first day of prayer for colleges. So earnestly did this leader in education engage in personal work that soul-winning became his passion wherever he might be. Once he was travelling from Trenton to Philadelphia on the old steamboat line; Daniel Webster was on board and he was seen walking up and down the deck engaged in earnest conversation with Samuel Miller. What topic were they considering? Dr. Miller was pressing upon that great statesman the claims of Christ and was urging

him to surrender his heart to God. In his published correspondence you find letters written to such men as Thomas Jefferson on the subject of personal religion. His heart was in this definite and direct religious work, and he always considered it an essential part of his task in education. Such a controlling spiritual purpose is needed in every phase of missionary activity. In filling out the application blanks of our Presbyterian Board for missionary candidates, I have been challenged by these three questions: What do you know of his habits of Bible study? Has he the habit of prayer? Has he been actively engaged in Christian work, and in connection with that work has he won souls to Christ? These are habits which the educational missionary should form before he enters upon his career as a teacher. The spiritual temper of mind, the consciousness that we are under orders to do specific things as religious leaders can be maintained only as we are faithful in feeding upon the word of God, only as we walk in companionship with God, making prayer a blessed reality, only as we ourselves engage in personal soul-winning and have the joy, as the days go by, of seeing men actually saved and built up in Christ. It has been suggested that this initial service should be largely devoted to prayer. We are to pray for those now engaged in educational work that they may keep the spiritual objective clear and large. We are to pray for the Boards responsible for the selection of those who are to train the minds and hearts of non-Christian peoples. We are to pray the Lord of the harvest that in this time of widening opportunity he may raise up and equip those who shall fulfil the prophet's prediction: "They that are teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

THE FACILITIES AFFORDED IN NORTH AMERICAN INSTITUTIONS FOR THE ADEQUATE PREPARATION OF EDUCATIONAL MISSIONARIES

REVEREND PROFESSOR EDMUND D. SOPER, D.D.

The object of the investigation lying back of this report was "to obtain reliable information relative to the facilities offered by North American institutions for their strictly technical preparation." A questionnaire, part of whose first sentence has just been quoted, was addressed to about one hundred and ninety institutions. These included universities, colleges, and normal schools in every part of the country. The response has been most gratifying. One hundred and twenty-three replies have already been received. The questions in most cases were answered in full and conveyed clearly the desired information. This is to be noted because in the great work lying ahead of educational missions the part to be played by these institutions must of necessity be very extensive. It is good to have these evidences of willingness to cooperate in an enterprise which is missionary at the same time it is educational.

Nine questions were placed before the institutions to whom the questionnaire was sent. The request accompanying these questions was as follows: "Kindly give under the appropriate headings as indicated below, the specific courses which you offer in your institution. May we take the liberty of urging that each course be listed under its catalogue title, together with the number of hours per week given exclusively to it, and the length of the course in terms or semesters?" And these are the headings:

1. The History of Education
2. Comparative Modern Education
3. The Principles of Teaching

4. The Philosophy of Education
5. Educational Psychology
6. Methods of Teaching Specific Subjects
7. School Administration
8. Have you a model school in which pupils are given supervised practice work?
9. What is the minimum requirement in practice for graduation?

Had we the investigation to make over again the form of several questions would be changed, but just as they are they served to bring out in most cases the information desired.

The answers which have come in furnish material for a number of conclusions which will receive attention later. But at the very beginning it is well to record one impression which becomes stronger and stronger as these answers are studied. It may be stated as a general conclusion to which this investigation has led, namely, that we have in North America and in nearly every part institutions which afford facilities for the adequate training of the educational missionary. This does not mean that all institutions purporting to offer educational training are to be considered desirable, but that such institutions do exist and are so widely scattered that no young man or woman looking forward to this form of missionary activity has any excuse for not securing the best training to be had. Nor does this general statement mean that there are no inadequacies in otherwise excellent institutions; all that we desire to call attention to is that, while institutions differ and at points expose themselves to criticism from the standpoint of the preparation of the educational missionary, the essentials of such preparation are already provided for and are now available. Nothing we shall have to say in this report and in the discussion should obscure this primary fact.

We may now turn to a number of specific considerations, and first those which have reference to institutions and

types of institutions as places of missionary preparation.

Answers were received from a number of "old-line" colleges, if I may call them such—colleges where vocational preparation is largely if not altogether excluded and where the emphasis is on the cultural and broadening disciplines. Where these colleges deal with educational problems it is usually through theoretical courses on the history and philosophy of education or on educational psychology. Where a college offers no other facilities for specific educational training it can scarcely be considered as offering adequate facilities for missionary work distinctively educational. I leave the question of the relation between content and method in educational training to be treated a little later. What has just been said relative to colleges is from the standpoint even of one who may not be enthusiastic about the inclusion of so much "method" in the training of teachers.

The educational laws on the statute books of a number of states cause a number of variations in the curricula of colleges. In California a college student is required to take a year of graduate study in special training to receive a high school certificate. The result of this is that a student in his undergraduate years has little or no opportunity to take courses in education. In Ohio the situation is very different. High school teachers have come almost exclusively from the colleges. They are able to secure only such pedagogical training as the colleges might offer, and that until recently was entirely at the discretion of the colleges. The new law, however, has made a notable change. A college must offer certain courses and provide at least a minimum of practice work, if its graduates are to qualify for state school positions. This has caused considerable scrambling the past few years, and the significant answer comes from Ohio colleges that they are able to meet the state requirements. These and other special conditions obviously

affect the verdict as to the acceptability of candidates for educational work as they come from this college or that. We may be sure that as states become more rigid and specific in their requirements the colleges will modify their courses accordingly, and that will mean more institutions ready to supply educational missionaries.

A most notable class of institutions, from our view-point as well as in many other ways, are the great state universities, found principally in the western states. With these must be classed a limited number of non-state institutions which are doing work of the same kind and on quite as large a scale. These all have under varying names schools of education coordinate with the other "schools" or faculties which constitute the university. The state institutions, being closely tied up with the public school system, have laid upon them the obligation of giving direction, more or less definitely, to the development of all public education throughout the state. We consequently expect adequate training in these schools, and we are not disappointed. From the standpoint of equipment little could be added to what is already in use in many of these centers, and the movement is always in the direction of improvement and enlargement. The American people have taken the bit of public education in their teeth and will not be stopped or held up by any consideration. A missionary candidate can not only secure all his special training at such a center, but will find a sympathetic ear to his proposal to investigate peculiar educational problems which arise on the foreign field. The educational experts in these universities mean to go to the bottom of the whole educational problem and are glad of these opportunities to make investigation of new fields. There has opened out within the past fifteen to twenty years a new opportunity to American educators. The door that was unlocked in the Philippines by Admiral Dewey for the American school teacher opened the way into a new

era. The American educator began to feel his responsibility for those who in a real sense were outsiders, the Filipinos and the Porto Ricans. It was a kind of educational apostleship. But this endeavor, while most commendable, is not sufficiently broad. There is China, a whole world in itself, not to mention other parts of the world which are backward in character and education, and which must look to the American school teacher for their emancipation. Here is an appeal worthy of the best we have, and the missionary movement of today offers the opportunity to link up the great forces of American education with an unparalleled need.

Without intending to do so I find I have digressed. Among the schools of this general type it is difficult not to make mention of one, which has placed itself in a class by itself with reference to educational missions. I refer to the Teachers College of Columbia University. Recognizing its opportunity of making a genuine contribution to the task of missionary educational preparation, this institution showed its wisdom by appointing Dr. T. H. P. Sailer to this special work. This contribution is of such importance, both because of what is being done for the missionaries taking these courses and because of the influence it must exert by thus setting a new standard, that a reference to the courses offered will not be out of place. They are three in number: "The Problems of Foreign Missionary Education," "Educational Development in Oriental Countries," "Problems in Missionary Education," the last presenting "the aims and problems of foreign missionary education." Let it be remembered that this is not in a denominational nor in a distinctively religious institution. It is a contribution to the uplift of backward peoples and can well be made by institutions, state or private, which have no definite ecclesiastical affiliations.

What are ordinarily known as the state normal schools

form a large class and represent all grades of efficiency. Some have worthily taken to themselves the name of normal colleges and are of the same general grade as the schools of education of the great universities. What has already been said of those schools applies here. But the state normal school is in a different class and does not require work of as high grade—it is more nearly in the class of secondary schools than in that of colleges. Can such schools be looked to to offer facilities for the adequate preparation of educational missionaries? This involves the question as to whether all missionaries should be expected to be college graduates. We answer it for teachers at home by a rough rule that teachers in a high school, or in a secondary school, shall be graduates of a college and that teachers in the primary and elementary grades shall have the training appropriate for their particular tasks, that is, that they shall be graduates of some normal or training school. Shall we adopt the same standards for missionary candidates? There surely are some teaching positions for which all that is required is normal training, but the foreign mission field introduces other factors which must be taken into account. When teachers are called upon to do much more than teach their allotted subject, when much that they do requires a high grade of intelligence and a broad outlook, when they must shape plans in view of national and social needs, when, in short, they are left alone to do their best and are looked to by needy people to lead them into the light, all the training and culture they may acquire will seem scant indeed when they face their full task as missionaries. These considerations surely give pause to any easy settling of the question on the theory that what works at home should satisfy all the requirements of the foreign field. No hard and fast rule can be laid down, but the opinion surely must be that the Boards are right in their growing insistence upon a college course for all missionaries, with exceptions here and there.

There is still another group of institutions to be mentioned, those which do not themselves offer facilities for pedagogical training but which are in close proximity to and in affiliation with schools of education. All that need be said is that students in these institutions are not to be distinguished from those in the schools already mentioned. They do not offer any special problem, and are in line for appointments to the educational field abroad.

Finally, we touch quite a group of institutions in whose curriculum much attention is paid to religious education. Courses and practice are directed to the end of preparing students for teaching religious subjects. No one can fail to recognize that missionary work which is educational must be missionary still, and that means the teaching of the Bible and of Christianity. It is a part of the work of every missionary educator. Institutions which provide courses in religious education along with more general courses in pedagogy may be seen to offer even greater facilities than those which do not. We pass this important topic with this meagre statement because the whole matter of religious education on the mission field needs careful investigation, which could not be given in a report such as this. It touches classes of institutions not included in this investigation, whose object is to discover the output available for educational missionary purposes of institutions, whose principal aim is to turn out teachers and administrators for the great primary and secondary school systems of our country.

We may now turn to another series of considerations, those having to do with the *subjects* taught in the institutions investigated which have a relationship to the problem of educational missionary preparation.

Of the nine questions asked numbers two and four were meagrely answered. The fourth is the question relating to courses in the Philosophy of Education. Many institutions answered this question by stating that no courses were offered in the subject separate and distinct from other courses,

but that the essentials were given in connection with other courses. Whether this is a wholesome tendency in the training of teachers is not for me to attempt to deal with here. Suffice it to say that for the training of the majority of teachers this lack is not severely felt. But I am of the opinion that it would be a serious matter for any mission to be without a number of educators who understand the inner meaning of education and can wisely direct the development of educational policies in various countries and areas. We are fortunate, then, in having a goodly number of splendid institutions well qualified to provide such courses.

Question number two deals with what we called in the questionnaire "Comparative Modern Education." It has been suggested since that we might have used terminology more attuned to the educational ear, which might have elicited more satisfactory responses than were forthcoming in a number of cases. Still, we are led to the conclusion that, while a relatively small number of institutions offer just the courses we had hoped to find, most of the answering schools do not. The kind of courses to which we refer are those making comparison between our system of education and those of other countries. The value of such courses to an intending missionary educator is at once evident. Education is not a wooden, mechanical thing imposed arbitrarily upon the life of a people. To be effective it must grow out of the life and be the expression of the genius of a people. Consequently educational ideals and purposes must be different among different peoples. A serious task is before those who are giving direction to missionary education. They need all that is available to help them understand the problem confronting them. Such a study as is indicated by the reference to these comparative courses may be an almost indispensable introduction to the first-hand study of similar problems in his own field.

The first question was on the History of Education.

The need for such courses is gravely questioned by many educational authorities, though they are offered in about all the institutions which offer anything educational at all. Our concern is that our missionary candidates be really prepared for their work. Can courses in the history of education help them? When we consider that in Japan, China, India, and in Moslem lands there are educational traditions running back to the very beginnings of national life, and that what the people are today depends largely on what such education as they have received gave them, the conclusion must be faced that educational history is significant. The significance, however, becomes clear only when the history is made vital by being made the true explanation of what we find today. It may be that one important reason for the lack of conviction on the need for the history of education is that very, very frequently it is taught dryly and out of all living touch with present-day affairs. So the value of such courses depends almost entirely on the view-point of the instructor and the aim to be driven at in lecture and discussion.

The eighth and ninth questions were framed to shed light on the baffling subject of practice teaching. Final conclusions have not as yet been reached in the educational world on various questions connected with it. Our answer showed that all kinds of usages are to be found. Many of the best equipped institutions are provided with model schools, some of which are complete all the way from the kindergarten, through the primary and elementary grades, to the last of the four years of the high school course. In these schools students observe teaching and teach themselves under careful supervision. Our answers were from schools like that all the way down to those which provide no opportunities for observation and practice teaching. What shall be our standard for the educational missionary? Our conclusion is that he should have practice in

teaching in connection with his theoretical work, provided,—and this is exceedingly important,—that it is done under careful and expert supervision. Otherwise, he might be confirmed in his errors and retain them through life, and this is even more tragic on the mission field than at home. Of course a missionary teacher will be subjected to all the practice teaching he cares for during his probationary period on the field; our plea here is that he be prepared for that by the wisest direction he may secure before sailing.

The seventh question on school administration should have been divided into two parts, administration on one hand and school organization and management on the other. They are very different things. We desire teachers who are experts in their own rooms, but we must also have an increasing number of administrators able to direct a network of schools and give inspiration and method to all under his supervision. Fortunately, however, the answers showed that in many institutions both these phases were given careful attention.

Lengthy answers were quite plentiful to the question dealing with methods of teaching specific subjects. There is little need of comment on this important subject except to call attention to the importance of special training in the teaching of languages. This is true not only because the missionary ought himself to learn the language of his people, but because in most of the countries to which missionaries are sent the demand for English is so great that he must teach English and should know how to do it well. A number of problems emerge here which bristle with difficulties, so I must not go further, except to say that one should be sure that he is being correctly directed, and there is the rub.

I have not attempted to discuss these special features of our general subject with any fulness, and some have been left out entirely. Enough may have been presented, however, to make both the missionary candidate and the Board

secretary realize that there are real problems to be met in the endeavor to secure the sort of training best calculated to prepare the educational missionary for his task.

It may be well now to indicate some of the larger and more general problems which emerge in addition to several already discussed. We have been talking about institutions and courses as though they were counters with a perfectly clear connotation. A school is a school and a course a course. That is very plain—but it isn't true. There are schools and schools and courses and courses. And, after all, this is the most highly important question—What kind of a school is it, what kind of a course, and what kind of an instructor? The success or failure of an educational missionary may hark back to school and professor. How important, then, that guidance be given, if possible, to the young candidate that he may secure the best preparation possible.

Another vexing problem is preparation for vocational training. We cannot enter into that field now, but it stands open for the investigator. It is a part of our subject, but we must pass it by as we did religious education. Yet there are few calls more insistent than that to help make the industry of the native more productive in countries like India and Africa. This task must become that of government as time passes, but it is a long day ahead before the missionary will not be called upon to give training in manual arts and crafts.

We have indicated in the course of the discussion that missionary education will tend more and more to specialization, as has been true at home. The question arises, however, as to the possibility of certain kinds of specialization and the special preparation needed. Can a young man decide to be an administrator of elementary schools in the Honan Province in China and feel dead sure that he will receive such an appointment upon application to his Board?

It is manifestly absurd. This means that he must serve an educational apprenticeship before certain duties devolve upon him. He must be prepared for a number of things and let time and providential openings decide upon questions of final location and work. All this emphasizes the value of the first furlough as a period of specialized training. This is the first opportunity most missionary teachers will have for very definite specialization.

A serious question arises as to the relationship between content and method in preparation for teaching. With the time at his disposal, what proportion of his time should a student devote to mastering educational principles and method? Each course in method displaces a course on some important subject of study—how far should he carry this? I very firmly am persuaded that if a choice were necessary it would be better to choose for a missionary one who was long on content and subject matter and short on method than the other way around. Were I an extremist, this would be unorthodox, but being one who has profited greatly by his studies in method this may be taken as a deliberate opinion arrived at in no haste. We want both, but this question is intruded here because many candidates will still apply to the Boards to be appointed as educational missionaries who have little more than a cultural college course back of them. This is not ideal, but we need not despair to try such a one out. His breadth of outlook and his scholarship will not be lost because he is not up to the mark in technical method. What he should do is to take an extra year of training, but that is often impossible.

The final problem to be mentioned is about training in the Bible and in the meaning of Christianity. Many splendid normal schools and colleges are as poverty-stricken as medical schools in this regard. And yet these educators and teachers are to be Christian missionaries, bearers of the gospel of Jesus Christ and interpreters of him to the eager

students who attend their classes. How about their training to fulfil this function? And, after all, is it not first and most important? The problem cannot be solved in a summary fashion. What is essential is that such training *be* secured, in connection with the normal course or supplementary to it. It is mentioned here because the schools we have in mind today in so many cases make no provision for such training.

Our final word is an appeal. First, to the candidate or interested student who may peruse these lines—study available schools and courses in the light of these pages, and make the most of the years of your preparation. Second, to the institutions which must furnish the educational missionaries of the future—consider it a high privilege to be able to render this service, and bend your work even more definitely to the carrying out of this design. Third, to the mission Boards responsible for the selection and direction of these missionaries as long as most of them shall live—cooperate even more fully with your candidates in directing them to such schools as shall give the training necessary for the kinds of educational work in which you are engaged. And, after all, it is careful planning joined with intense devotion that must win the day.

THE DISCUSSION

Professor St. John.—I am glad that Dr. Stevenson emphasized the evangelistic opportunity and responsibility of the educational missionary. I wish that it might be discussed, because the use of evangelistic opportunities is the particular point at which our missionary educators are most at fault. I desire, however, to speak about Professor Soper's paper. So far as Indian education is concerned, he seems to have had in mind merely the primary and intermediate school teacher, and has not gone on to consider the needs of those who are to go into college work. He has not really dealt with our pressing difficulties. Those that we have are more cultural than technical. If we had some schools in North America

that would train teachers to teach English in India, we would be far better off. We teach grammar in British territory as it is never taught in America. The course in English grammar is about three times as stiff as ordinarily in America. Special instruction in this subject is required to fit missionaries to supervise Anglo-vernacular schools.

In college work we have a multiplicity of difficulties. Nearly every subject must be provided for by itself. I was here seven years ago, having been asked to take up the teaching of philosophy in British India. No institution in North America could do anything worth while for me. I went to a leading educator, whose institution is one of the best in the United States. He said, "Don't go to our university; go to Columbia; it is far stronger than we are in philosophy." I came to Columbia. I ransacked the institution to see what I could find, but there were no courses at Columbia that would prepare me for that particular work. What I had to do was to take a subject and outline it as I would have to teach it and then to go to work in the library, with what aid I could get, of course, from the faculty. Only a few of the subjects I was to teach were being offered and they were taught in a fragmentary way.

Again, in respect to mathematics, you can scarcely find a series of courses in North America that will train one to teach mathematics in British India and to meet the needs there. Our missionary faculties are obliged, however, to teach mathematics in accordance with the conditions as laid down by the government of India. Moreover, in my part of India, Pali is the classic language. Ability to read it would be of real value to a missionary. It is utterly impossible, however, to get any training in Pali worth mentioning in North America. These are some of the difficulties which those who plan to do first-rate work in India face, and they are important.

Professor Soper.—This is a very pointed criticism and I like it. The fact is, as Dr. Orr was indicating to me only yesterday, one of the difficulties today in North America is that most college teachers have had no specific training for teaching in a college. It is one of the outstanding defects of our whole educational system that anyone is supposed to be prepared for college teaching by a general cultural training.

Dr. Rawlinson.—I would like to take as a text a remark made by Professor Soper, in which he said that it is difficult, if not impossible, to get the kind of instruction here in North America

that will make effective missionary teachers. I would like to emphasize that statement. It has been my privilege for two years to be the chairman of the China Continuation Committee's Sub-Committee on the Training of Missionaries. One of the questions we have had before us constantly is that as to what proportion of the missionary's special training should be given on the field and what proportion at home. This is still an unsettled question and I cannot speak categorically about it. The missionary must face the future as well as the present. There are rising economic and social problems in China which the missionary leaders must help to solve by teaching the Chinese leaders how to solve them. Our missionary educators must know how to adapt their teaching to Chinese needs and how to work with Chinese educators. Where can they best get the training that will make them capable of doing these tasks? It has been admitted here that after a missionary gets through his collegiate and general professional training he ought to have at least a year of highly specialized training. Of course, we all know that in China, at least, missionaries are supposed to spend two years after they get on the field in some additional training. I should like to ask if a partial solution of this problem of specialized training could not be secured by the further development of what we now call "language schools"? Special courses in Chinese religion, Chinese history and various social and economic phases of Chinese life might be added to present curricula.

Let me make one further suggestion. I have wondered during the last two years, and very much more since being in this conference, whether it would not be wise to hold the next conference of missionary educators at the home base and of educators on the field at Shanghai or Madras. It might be possible to get together a group of those directly interested in this problem who could suggest a practical solution to it. Time is sometimes lost because some go out to the field with their ideas too set. Efficient adjustment takes longer than it should. Enthusiastic young men filled with ideas of social service, for instance, and well trained in the theory of their specialty, could yet wisely spend a part of their period of preparation in learning to fit their ideas to actual conditions. An extension of the scope of the "language schools" could provide for this. The missionary would thus be better prepared to meet the actual conditions on the field and to use his powers to the utmost advantage.

Mr. Orr.—Just a word about so sweeping an indictment of the

conditions of educating teachers in our colleges. It is probably true that there is actually more expert teaching in the lower grades of instruction in our public schools than in the colleges. But there are some very excellent teachers in the latter. One principle which is the result of the experience, observation and thinking of educational experts is, that the closer the student is to the conditions he is studying, the more successfully he masters those conditions. This principle applies in the situation we are facing here. A young fellow at seventeen or eighteen gets a stimulus for missionary educational work. He is in high school. He goes to college. For two years he takes up particular collegiate subjects, among which should be considerable sociology and psychology and economics. During his last two years he may well specialize as far as subjects can be taken to advantage, including surely practice teaching and educational method, and later educational system or administration. Then he would be about twenty-three years old. Let him then have two years of specialized preparation, including the study of the conditions with which he is to deal in the foreign field. Such a program would make him a master of method, able to face any educational problem with a good hope of solving it.

Professor Schwarze.—With reference to going to the mission field to teach in the primary grades, reference has several times been made to the facilities for practice in the American public school system. Since it is so important that individuals should discover before they go out to a mission field whether they have at least some of the qualifications that were enumerated yesterday, would it not be a good idea to endeavor to cooperate more thoroughly and closely with the American public school system so that those looking forward to work of that grade should have a year of teaching in a good school of the required type? It would not in any way be harmful to the American public school system. In fact, for a teacher to go into a public school with the inspiration for his work that would be born from his larger plans would be a very wholesome element. It might help toward solving some of the problems that face the unreligious public school system of North America.

Professor Webster.—I would like to emphasize a little more what is being done in this country now to prepare students who are interested in social and economic leadership. Professor Soper pointed out the first furlough as one of the best times for missionary specialization. It is my good fortune to be spending two years in

the United States, studying along the line of problems raised during my first term of service. These problems directed my attention to the need of training in religious education, but I very soon found that a mastery of religious education implied a more thorough study of general education. The latter study has made me feel that we in China are facing moral and religious problems that have grown very largely out of social and economic problems. Professor Ross, the Wisconsin economist, says in one of his books that we are spending much time fighting over old battle grounds where the victory was long since won and principles established, and that we ought to be looking into the future and seeing new causes for which we must fight. His studies show that many of our moral issues grow out of social and economic maladjustments. It seems to me, therefore, that in schools for the preparation of missionaries in this country the candidate should be led to study social and economic conditions as one must meet them in every-day life, tracing back their causes and realizing the situations that result through certain social and economic conditions of the past. The Chinese are going through a similar readjustment of moral problems. How is a man who has money to treat a man who has no money? How is the man who has influence over laborers to conduct the necessary negotiations with those who have the capital? It is the age-long adjustment of capital and labor and of class relations. Such problems as these are before us. We need to teach the Chinese, the Indian peoples and the Japanese to deal with them suitably. Let us not superimpose our ideas upon them, but rather study their needs in the light of our experience in this country and guide them to the bold, wise, Christian method of dealing with every situation. It is not so necessary to reproduce with them our ideas of culture, discipline and ideals as to give them a creativeness of their own.

Professor O. E. Brown.—I would like to ask Professor Soper about his statement regarding the desirability of specialization. It is practically impossible for one to prepare at home for specialized work abroad, possibly because of the uncertainties of appointment, and again because it is impracticable to set apart any individual to do a definitely specialized task, and then possibly because the conditions to be dealt with are not very well known here. How definitely can a missionary get ready for a very specific task?

Professor Soper.—There is no exact answer to be given to the question. I think it is desirable, if possible, to have a man's prepara-

tion directed toward a specific task in a specific country. In most cases this is impracticable. I said that the ideal situation was that of the son of a missionary who is about ready to go back as a young missionary to the land of his birth. Such an one can prepare with great definiteness. Others not so situated would have more trouble.

Miss Flora L. Robinson.—I would like to emphasize from my experience as a college teacher in India the importance of what Dr. Webster has said. It is true that we must keep the grade of work in our missionary schools and colleges very high and provide the best instruction possible; and I am inclined to think that, in India at least, this matter will always be safeguarded under the stimulus of government requirements. But the function of education with which the usual government requirements, it seems to me, do not concern themselves, is the relating of education to community problems. I do not think our mission colleges will find their justification in producing scholars who are meeting standards of merely classical scholarship, because this does not insure leadership which will transform the every-day life of "the masses." That a strong evangelical spirit in our institutions will help toward this by furnishing motive power for community service, goes without saying. But the *right* kind of community service needs *competent* leadership and training. It will not be enough for the missionary educator, whatever his academic standing, simply to know sociological and economic principles, though, as Dr. Webster has said, that is extremely valuable. But he should be able to definitely supplement the course in the academically admirable but over-classical curricula of the English university and school system by courses which will bring the students into close and thought-provoking contact with the problems of their communities, and which will, as has been suggested, give them the benefit of the experience social workers in the West have had in connection with similar problems. In India, for instance,—as any one knows who has been in educational work there, or can conclude after reading such a book as "Siri Ram, Revolutionist,"—the university system, in spite of its admirable points, does not help the student to find his place of service in the community. It has been prescribed for India on the basis of the system used in England for students whose background is entirely different from that of Indian students. The effect has been to distort the real significance of education, exalting the university degree into an end in itself. American missionaries who are going out into educational work can make their contribution

to the educational problems of India by helping to make the system in vogue of practical, applicational value. Experience in dealing with social conditions, a knowledge of fundamental sociological and economic principles, and an ability to adapt that experience and that knowledge to social problems in other lands, should be of as much (and I would almost say more), value than a high degree of specialization along purely academic lines, if the missionary educator is to both inspire and train Indian students to use their education for the uplift of their communities.

THE CULTURAL TRAINING OF THE MISSIONARY EDUCATOR

DEAN JAMES E. RUSSELL, LL.D.

The missionary educator is first of all a leader wherever he may be, a leader supplied not alone by nature but by training. Of those qualities enumerated yesterday it occurred to me that one qualification had been omitted, which, from my experience in the training of teachers, is very important. I refer to the grace of Christian humility. It often happens that those who think they are called to leadership in any field give themselves a personal valuation which assumes undue importance. Such a valuation has immense importance in sustaining individual ambition and in prompting individual will to achieve. At the same time there is a danger with a certain type of mind that a halo may be developed which will interfere with normal vision. I think of a young man of my acquaintance who went to the foreign field not many years ago, who throughout his college course carried such a halo with him. He gave the impression to his fellow students and, I think, to nearly every instructor with whom he came into contact, that for some reason he was just a little better and holier than others, because he had offered to give himself to work requiring great personal sacrifice. He regarded himself as

entitled to special favors and was not backward in seeking for them openly. I cannot believe that he has been of any great service on the field. He would surely have failed in any important service here at home. The leader who expresses his leadership through teaching must be one who seeks to serve, even in the humblest capacity. He must be shot through with that something which comes from the Master's injunction that he who would lead must be as a little child; and that he who would be greatest of all must be content to be the least.

Considering now the training of a person for this leadership, I concede that the great teacher is born. Even great teachers, however, along with the less great can be equipped for their work more quickly by a wise use of opportunities. Professional training is an organized means of carrying the novice over the earlier years of training through which the masters in his profession have with great toil and with many mistakes finally reached a standard of excellence that comes only to the man with indomitable courage, abundant ideals and a will to utilize every power God has given for the accomplishment of such work. It is an organized means of giving to the novice more quickly and accurately something of the power which they have acquired through long and arduous effort. The missionary educator should have as much general training, non-professional or cultural training, as for the work at home, and perhaps more. The least we demand of the elementary teacher today is a high school training, supplemented by whatever normal training may be possible. The least we demand of the high school or secondary teacher at home or abroad is college training. The least we require of the college teacher is a postgraduate course of study. We very commonly emphasize the advantages that come to the prospective teacher from special lines of study. For example, in laying demands upon those responsible for a school or college program, we agree

that a first-rate teacher should have some training in modern languages because he must be able to utilize their educational resources. He should know literature, too, because literature embodies the hopes and aspirations and thoughts and feelings of the great men who have lived in the past. He should know history because it is a record of the strivings and the travail of the race. He should know, as has been pointed out this morning, the results and the methods of studies related to social and economic conditions—sociology, political economy and the like. Then those who are of a philosophic bent will take philosophy and ethics and psychology. It is comparatively easy for one to enumerate the possible benefits from such high school and college courses, pointing out in some detail the advantages which may be presumed to accrue. The fact is, however, that we are forced, in professional schools and in administrative procedure, to deal with practical conditions, which differ quite markedly from those that are theoretical. It is to these practical conditions that I wish particularly to address myself this morning.

In the first place, the four years of college, undirected by any professional or life purpose, have surprisingly little cultural value to many students, if not to most of them. In what respects does a college graduate differ from a high school graduate, when both look forward to professional service? The latter has had some elementary courses in mathematics that enable him to make the computations necessary in every-day life. How much more has the average college graduate, who has spent one or two years in collegiate mathematics? My experience has been that such college results are of comparatively little value, until they are worked over, readjusted and readapted for genuine application to problems. Students spend four years in the high school and perhaps two or three years in college in the study of Latin. How much more Latin has the high school grad-

uate gained in college? Can he read Latin with ease and reasonable comprehension? Can he use that reading as an instrument in the pursuit of further knowledge? I do not know how it may be in a seminary because I have not been able to study at first hand the theological situation. But I do know that the college graduate who offers himself as a teacher of Latin does not, as a rule, know much about the language. Unless he masters it anew during his professional course and during his years of teaching, he has a mere bowing acquaintance with the language, but no real companionship.

And so in modern languages and their literature. Few college graduates have much more acquaintance with the life, ideals and aspirations of the French or the German people than they had as high school graduates. I do not find even among these prospective teachers of literature from our schools and colleges that saturated condition which makes literature a great instrument in education. No, that must be learned again, and related to the lives of those who are to be taught in the future, to the world and to the forces of civilization in general.

And so I think you may go through the whole school and college curriculum and you will find they give little more than an introduction to many fields of human endeavor, human thinking and human accomplishment. These introductions are necessary, of course, and cannot be gotten in any other way. If, however, a man knows early in his course in school or college that he is to teach some particular subject or field, his whole attitude toward his work will be changed. Far from being satisfied with a bowing acquaintance, he reaches out to the heart of his subject, and weaves it into the fabric of his life. Sometimes I find myself saying that cultural training is of comparatively little worth. The professional training of a teacher differs from that of the lawyer, because many of the subjects studied in

school and college are the instrumentalities to be used in his professional life. That is true in much of the professional training of the engineer. Many of the subjects, like science and mathematics, which he studies at college become his stock in trade as a professional engineer. This is more or less true in medicine and in theology. It is preeminently true in teaching. The non-professional and purely cultural elements do come pretty close to satisfying the dictum of the famous college president of the last generation who said that a cultural subject is one for which there is no use, and when a subject becomes of use it ceases to be cultural. My contention is that it is worth while for a missionary educator, and for every educator, to develop his cultural training through serviceable, practical courses directed to his specific life work.

What, then, is the professional preparation for the educator? That question must be answered, as such questions inevitably are, by discussing the curriculum of the professional school. Such preparation must be narrowed down to that which contributes most to the objective of the individual. It may not be safe to say to such a conference as this that the primary and secondary teacher in the mission field should have a college education, or that the college teacher should have graduate school training. I am not at all sure that the next generation in this country will not see a readjustment of our schools and of school work in such a way that it will be possible to begin consciously professional training very much earlier than now. The last two years of many college curricula are directly professional today. They are professional for the man who is going into business, because he is able to select from among the elective courses of instruction in political economy, in ethics and in sociology. How long it will be before the other two years shall be regarded as professional I do not know. It matters little for us at present.

Is it then prudent to lay down a law that all educational missionaries shall be normal-school-trained, college-trained, and so on? I would question this. In the first place, many of the qualifications described yesterday as personal are really professional and are in a large measure the outcome of special training. Self-direction, self-control come as a result of training, if they are to be of large service. Take such virtues as courtesy, reverence and humility, mentioned here this morning. Are these God-given, innate? I doubt it. Inclinations in these directions may be innate. But such developed qualifications and characteristics are the result of training. In fact, a good part of the cultural training that must be considered particularly prerequisite to such professional training as may come in the high school, the college, or the technical or professional school must begin and be developed in the godly atmosphere of the Christian home.

Moreover, much of such training must be credited to the churches. The church must be reckoned an educational instrument. If I had to choose men for educational service at home or abroad, I would prefer every time the man who has had the right kind of home training and the right kind of church training. I would overlook and forget a good many facts of the conventional school training. I do not wish to underweigh or undervalue the service that our colleges have rendered, but no subjects can be named which will take the place of some of the more fundamental training. College graduates often say in later years, "Oh, it wasn't what I learned in college that counted, it wasn't the Latin and the Greek or the mathematics or the history; it was the associations that I formed, the friendships that I established, the ideals held before me, the personal touch with my fellows." Hence we see the full force of President Goucher's remark yesterday when he said that he often asked a candidate whether he had played football or baseball. He might also have asked whether he showed a

certain spirit in fraternity life, whether he was active in college journalism, active in any enterprise in which there had to be team work. Out of such team work leaders grow. It develops considerations and enlists the powers of personality.

Our school work and college work are parts of the convention of the time. They are as much a part of our life as our social habits and customs. We take things for granted. If secretaries who have the responsibility of choosing missionary educators go to a college to find them, there is very good reason back of the act. The secondary school and college and university exist primarily for the selection and development of leaders. The great fundamental elementary system exists in the United States, and to a large extent outside of the United States, for the training of the masses in general intelligence and the ability to earn a living. But the higher schools deal with chosen people, a self-selected group. The men and women who will do the large tasks of the kingdom are the very ones who are in college. In a large sense they make the college, rather than the college makes them. The instruction that they get is cultural or educative only to the extent that they will to make it so. And the average student wills to make it so only when he has a large and dominant purpose in learning. When his purpose is specifically directed to his life work, his training becomes perforce professional, regardless of whether the institution be called high school, college, or professional school. It seems to me, therefore, that the distinction between cultural and professional subjects disappears, and that the topic assigned to me really has significance only when treated as a professional problem.

It may be said, however, that I am quibbling with words, that much of what I call professional others call cultural, that in popular parlance the cultural studies are those which contribute particularly to the broadening of the mind and

to the range of thinking. Well, so be it. The fact remains that any subject properly taught and properly studied will broaden the mind and widen the range of thinking. Some subjects, as literature, history, the social and natural sciences, mathematics, and the fine arts, are generally recognized as universals. To mention them is to refer to every school and college program. But no one student can qualify in them all, and vastly more good material is left out of every curriculum that can possibly be put into it. Hence the practical problem is to find the student who can make good use of such cultural materials as are found in the home, the church, and the school, rather than to rival the vagaries of college faculties in prescribing courses of study. First catch your hare; that done, the rest of the cooking process becomes relatively easy.

THE PROFESSIONAL TRAINING OF THE EDUCATIONAL MISSIONARY

DR. T. H. P. SAILER

I. FIVE NEEDED TYPES OF TRAINING IN THE MISSION FIELD

With China especially in mind, it seems to me that there are five tendencies operating in missionary education which should affect the type of training given to educational missionaries. These tendencies, I believe, are more or less characteristic of other countries.

1. *A More Efficient System of Missionary Education.*—The increasing competition from government and other schools demands a training which will enable missionary education of every grade to hold its own in comparison with government education. We need better preparation in subject matter and its presentation. We need teachers in

every grade who can make their courses attractive and profitable, and who can build up efficient elementary and secondary education.

2. *An Increase of Technically Trained Teachers for the Schools.*—There is today an increasing development of native teachers, both in quantity and quality. There are over ninety-five hundred native teachers in China to one thousand three hundred and fifty educational missionaries. The bulk of these teachers represent very low standards and constitute one of our main problems. They are filling the rank and file positions. Some are improving in quality and are even rising to the top. This means, first, that missionaries will have teacher training and supervision as one of their main functions, and second, that they will have less and less of routine teaching to do. We need training that will fit for effective normal work and supervision. We need missionaries who can give object lessons in good teaching as well as discuss principles, who know how to analyze difficulties and help teachers to meet them.

3. *A Better Correlation of Educational Resources.*—We are witnessing an increasing cooperation of missionary agencies in union schools, institutes, committees, standard curricula, etc. This means that we need a training that will help in the correlation and strengthening of school systems, and in standardizing them. We need missionaries who will help us to avoid duplication and waste and get the most out of every part of our work.

4. *Courses Which Have Vocational Value.*—Every one realizes the increasing demand on the part of our pupils for an education that has a direct bearing on the needs of life. This means that we need a training in curriculum construction, especially along vocational and professional lines. We need missionaries who can discover the principal economic needs and help schools in training for them.

5. *An Adjustment of the Schools to the Community.*—

There is an increasing willingness on the part of non-Christian society to accept the contributions of missionary education to civic and national welfare. Christians are no longer ostracized as they once were, but are permitted to take part in the new national life. This means that we need a training that will help in extending the influence of the school on the community. We need missionaries who understand the contributions that Christian education has to make to all the various forms of social life, and who through curriculum, class work, social life of the school, and personal influence and leadership can prepare pupils for the most effective Christian participation in society.

The difficulty of these demands is complicated by two facts: first, the missionary education deals with a situation where civilization is changing more rapidly and fundamentally than it ever did in the West. The change is not merely one of accelerated internal development, but of grafting on wholesale a civilization from other lands. Education must further this transition. It is looked to as one of the chief agencies in presenting the desired new learning; but it must also adjust itself to the civilization which it finds and serve and develop all the best elements of the latter. It has one of the most delicate jobs in the way of educational grafting that has ever been met in the history of education. Second, the missionary school stands for religion as an essential part of the curriculum. Without any coercion it wishes to present Christian ideals as persuasively as possible through personal example, the life of the school, and exposition of doctrine. This also creates particular problems.

II. THE REASONS FOR THEIR ABSENCE

The types of training noted above have been rather conspicuously lacking among educational missionaries in the past, and for two reasons:

1. *Educational Candidates Do Not, as a Rule, Have This Training.*—Educational missionaries come for the most part from the following four classes: (a) college graduates with or without undergraduate courses in the theory of education, and with or without practice in teaching, which is usually undertaken for financial reasons; (b) graduates of normal schools with or without practical experience in teaching; (c) graduates of theological seminaries who have sometimes taught to keep the pot boiling, but have rarely had the theory of education; (d) postgraduates who have sometimes taught their special subject in addition. Such persons would in this country be eligible for teaching positions in elementary or secondary institutions, or even in small colleges. They would not ordinarily be chosen for positions demanding teacher training or supervision, administrative ability, or constructive educational thinking.

2. *Our System Makes It Impracticable.*—The system hitherto generally followed does not make it practicable to secure the necessary educational training for these types. We do not ordinarily send out missionaries who are past thirty. We not infrequently send them out under twenty-five. Those who are nearest the upper age limit are usually those who have not offered themselves long in advance. We recommend those who are going out as ordained missionaries to take a full theological course, and those who are going out as medical missionaries to take a medical course of four years with an additional year or two as internes. We seldom hold over those ready to sail for more than an additional year of educational training. In consequence, we practically exclude ourselves from obtaining those types of educational training which are most needed, and which will be needed still more urgently in view of the tendencies mentioned above.

By following the lines of least resistance, we are getting the types of educational missionaries that we least need and

that will be needed still less in the future. Many of those we secure at present can do exceedingly useful work along varied lines, but along lines which will be increasingly taken over by native teachers. Our missionaries will be greatly embarrassed with their present training in meeting the problems arising in the era of missionary education which we are now entering.

III. THE NEEDED SYSTEM

The moral of this is that we must somewhat modify our system for the professional training of educational missionaries.

1. *We Must Encourage Longer Educational Training at Home.*—Cubberley, in his recent book on educational administration, outlines the following training for a superintendent of education. He suggests a full college course, broad in character and with some electives in the principles of education; a year of postgraduate work in advanced educational principles and work on some special problem; and then five or six years of apprenticeship as teacher or school principal. During all this time the candidate should be studying his profession hard by reading, conference, and varied first-hand contact. He should do his best to understand the large social problems about him, and to learn from other sources. At the end of this time it might be well for him to complete his studies for a Ph.D. in education.

It is almost unthinkable that any Board would advise an educational missionary to take such training. A man who graduated young from college, however, could get most of this and go out to the field quite as young as many of our theological and medical graduates. We must simply make up our minds to recommend more thorough professional training for at least some educational missionaries. It is cheerfully conceded that training is no substitute for per-

sonality and native ability, but, on the other hand, personality and native ability will profit most by thorough training. It is absurd to advise an educational missionary who is not to teach theology to take a full theological course, but the equivalent of one year of selected theological courses would be very desirable.

2. *We Must Modify our Furlough System to fit our Educational Needs.*—There are great advantages in spending some of the apprenticeship on the field. The disadvantages are that there is less time and opportunity for study and growth and too much routine work. The ideal cannot be discovered without experiment, and will probably differ in different cases. A man should have some capital in educational theory and practice before he goes out. After sufficient experience on the field for further profitable study at home, he should come back regardless of the usual furlough period, and might need to remain more than a year. The missionary who goes to the field without the capital of experience mentioned above will profit least by his stay there. The length of the first term on the field and of the subsequent furlough will differ in different cases.

By this means we may hope to get a few missionaries who will meet the five types of tendencies mentioned above. Without such measures I am unable to see how we can hope to cope with the situation that is already upon us.

THE SPECIFIC TRAINING OF THE EDUCATIONAL MISSIONARY FOR THE FIELD TO WHICH HE IS APPOINTED

REVEREND PROFESSOR MORTON D. DUNNING

I must approach my theme by trying to separate the inseparable. For although it cannot really be achieved, quite often for purposes of thinking we make a sharp distinction

between religious and other education. For the theological educator an education in technical theology is necessary, if only that he may learn what not to teach. Creeds are of little use to people who, along with a real mental and spiritual development more or less advanced, yet lack the background of thinking, out of which those creeds have grown. The wise religious teacher will go straight into the mental and spiritual life of those among whom he is living, bringing them to see its realities and then showing them how these have crystallized and been given expression in the religious development of every race, notably in that of the Hebrews, and best of all, in the teaching of Jesus of Nazareth. My honored teacher in mental and moral philosophy, Professor Charles Garman of Amherst, was truly a teacher and preacher inspired of God. He used to take up a subject, for example, hypnotism, and lead us right back to the mental processes involved. He would show us that we are all in a hypnotic state of mind from one cause or another. Like James, he would make us see the ultimate conflict between ideas in the mind, and that each idea demands complete and sole possession of the mind and personality. Then he would show that there can be only one governing purpose in life; all else is subordinate. Then, pausing for a moment and saying, "Gentlemen, what does the Bible teach on that subject?" he would preach for ten minutes powerfully on "As a man thinketh in his heart, so is he"; or on "My son, give Me thine heart, for out of it are the issues of life." It is needless to say that at such times he held every man in the hollow of his hand and molded them for Christian service.

At the close of one college term Professor Garman gave us just one examination question. It was something like this: "Part one: Suppose that you are captain of a football team. You have absolute and indisputable knowledge that one of the members of your team has sold out the game.

to your opponents. The other members of the team know nothing about this fact. What course of action, or what courses of action, are open to you as captain of the team? State them fully and their results. Part two: You later have obtained indisputable knowledge that that man has changed his mind. He no longer is going to throw the game, but will give himself heart and soul to winning it. On the other hand, the members of the team have learned of his former treacherous intent, but know nothing of the present condition of affairs. State what courses of action are open to you as captain of the team and their results." That was his examination at the close of one term in philosophy. But it set into activity our thinking upon life's problems as long as we should live. At the seminary I felt that we were all playing the game of life and that the captain of our team was God and that I was the man who had sold out the game. It is needless to say that this idea got into my views of sin and atonement and repentance and forgiveness and other doctrines. Such teaching as the above made it possible for me to realize the bearings of these beliefs on actual life and to instil other men with my enthusiasm. That is the teaching which molds a man from within. The training that will impart it is the specific training that is needed for the missionary educator in the theological, or in any other field.

To turn more specifically, however, to the subject in hand, I would say that in the educational work theological training is not a first requisite, at least not for teachers as a class. What need has a man who is to teach industrial training to enter into delicate theological distinctions? I cannot see that they have much to do with making bricks or sawing lumber. Only a certain percentage of missionary educators have the wide-ranging personal responsibilities which would make a theological course worth while as a preparation. Not very long ago, having heard that a cer-

tain mission Board had provided an educator for a certain position, and being in touch with a man who could, I thought, be fitted, if he was not already fitted, for that particular position, I went into the office of that Society and asked the secretary in charge if such an appointment had been authorized. He said at once, "Yes, we want a fine man full of evangelistic zeal for that place." I felt like exploding then and there, because I have had not a little experience with people filled only with evangelistic zeal, who are rattling around in such educational positions. If zeal was to be the supreme test of a man for a place like the one in question, I despaired of adequate results. Of course I said nothing, but I fear that St. Peter awarded me at least two black marks.

The primary essential for success in important educational leadership abroad, as we heard last night from Dr. Orr, is ability and experience which will enable one to meet the competition in educational work. He must make good. I care not how much evangelistic zeal a man has, if, as an educator, he cannot command the respect or feeling of his pupils. The prime essential is that he shall make good as an educational leader and then translate his influence into Christian character and life. It is in these applications that his evangelistic zeal must show itself. When a candidate is known to possess the essentials of educational ability, then, of course, his character must be examined. No educator can ever be a success on the field who is not a true Christian man, cheerfully loyal to missionary ideals.

But let me mention two suggestions which bear on the specific training for the field to which the missionary is appointed. I speak from the point of view of one who has given his life to the teaching of English, particularly English conversation in Japan. I am one of those who have been referred to as going out for evangelistic work and finding himself in the educational field. I am conceited enough to

think that I have made good in the field that has been given to me. But I simply refer to it to show my specific viewpoint. The first of these suggestions is that a man should have a good training in phonetics, if he is going to be an educational missionary. The first reason is that such a training enables him to analyze and understand better his own rules of speech. The second is the ability that it gives him to learn the language of the country to which he is going. I had never had any training in phonetics when I went to the field, and I found it necessary to know how and why sounds are made. I wonder how many people in this room could tell me off-hand how one makes the sound l. What is the difference between its pronunciation and that of the letter r? It makes a lot of difference when you are in a restaurant and are asked if you will have a little "lice" in your soup. Or, when you are a professor and somebody asks you to "collect" a paper. You need to be able to explain how these letters are formed and the difference between them. If one takes a course in phonetics he gains that ability to analyze his own pronunciations and to explain them to others. He also is greatly helped in learning the language of the country to which he is going, which is quite essential to him, if he is going to be in full sympathy with his students, to share their lives, and to get into their minds as Professor Garman got into those of his pupils, training them from the start in clear thinking.

In the second place, any educator who goes out into the foreign field should have a thorough course in psychology and philosophy. He needs to know the mental processes through which an individual goes in grasping a fact or in setting it forth. He needs the ability to read and guide the minds and thinking of others. You can apply this to all kinds of teaching, even the humblest. I have applied it to the teaching of English conversation. Some seem to think that one who can speak the English language can teach it.

But the teacher of English to foreigners must analyze the great mental concepts that lie at the basis of English, starting with the simplest and leading up to the most complex. These concepts are three, first, that of space relations, the earliest concepts of the child. He wants to know where a thing is, he wants to find it. The second is the concept of time, indicating before and after, a while, since, just before, just after, a long time, before long, the time after. It is one of the most difficult concepts to get into the Japanese mind. The third great relationship is that involved in our speaking to each other. It is easy enough to get a simple question,—“Will you go with me?” and its answer, “Yes, I will go with you.” But much of our conversation is more complicated. Suppose I say: “I went to him and asked him if he would go with me and he said he would go.” That would raise the whole subject of indirect discourse. This concept of personal relationship permeates our whole language. One can hardly utter the simplest sentence without its getting in. When you begin to teach a Japanese boy English you find you must begin with the simplest thoughts and words. Instead of entering a building, you have got to go into it. After a long time you can combine them in our Latin vocabulary and say “enter.” But those different shades of meaning that run all through our language require much time and patience. The one who does this well finds a rich reward, but he must be really prepared for his task.

THE TRAINING OF THE EDUCATIONAL MIS-
SIONARY DURING HIS FIRST PERIOD OF
SERVICE ON THE FIELD AND DUR-
ING HIS FIRST FURLOUGH

PROFESSOR WALTER E. HOFFSOMMER

Continuation training for the missionary on furlough is a peculiar development of the last ten years. It is valuable for every missionary worker, but particularly for the missionary educator. Continuation training for the teacher at home is felt to be needful. How much more for the missionary teacher whose task is even more complex! In the emphasis which has been laid upon the evangelistic side of missions, the needs of the educator have taken until recently a secondary place. In common with educators in general, missionary leaders have been prey to the fallacious idea that a man who has studied a subject must therefore be able to teach it to others. In respect to the evangelistic work this has not been the case. Three years of specialized training is a *sine qua non* before men are considered as adequate or acceptable for the task. That is, the mere heart knowledge of Christianity is not deemed sufficient for a successful career as a winner of souls, and rightly so.

A young man came out to Japan as a teacher and at a mission meeting soon after his arrival requested two years for the study of the language. A senior evangelistic missionary turned to him with the question, "And why do you wish to spend so much time in this difficult language study, since you have come out to engage in educational work?" The young recruit was compelled to give a reason for the hope that was in him, namely, that his work would be a bit more than mere instruction in English, that though unordained he might in a large and useful way find a place among the regenerators of that land.

This incident illustrates the old attitude toward the missionary educator which fortunately is rapidly giving place to broader conceptions of the value and magnitude of his task. If Japan, with certain limitations, may be considered an index of the future in other mission lands, we must prepare to maintain our prestige and enlarge our field of inspiration, or be content to see many of the brightest minds lost to the Christian faith in the later years of their education, under the leadership of European and American professors brilliant of intellect and scholastically qualified for the higher positions in advance schools, but often openly agnostic or skeptical.

China today is looking for specially trained men to establish her school system on lines to harmonize with the change of her political ideas. Are there not missionary educators who can enter into this large field of usefulness and influence? Can we not, by better qualifying our teachers already tried in the service, keep the standard of our schools at least abreast of those which will be established by the government? Must the missionary educator be content to disseminate only the crumbs of educational life, because he has not a knife or only a very short one with which to divide the loaf?

Let us now consider some of the specific problems and conditions which confront the missionary teacher. The general consensus of opinion of those experienced in the matter is that the missionary educator begins to do his most effective work after his first furlough, because the years of the first term are required to gain that command of self and that control of environment which will direct the educational processes within and without to specific and determined ends. During the progress of his first term the missionary educator makes several important discoveries as to his limitations and abilities for the position in which he finds himself. As he enters eagerly upon the elusive pursuit of

the linguistic *ignis fatuus* he meets a difficulty which does not confront his evangelistic colleague. The nature of his work gives him classes in English, either in Bible or cultural studies, and he soon finds to his surprise that his attempts to use the vernacular are discouraged by his students, who make him feel that he is their especial property for the practice of poor English with no reciprocity clause in the agreement. This is certainly chilling to his ardor for a while, but his ideal constrains him, and he tries to make headway with the language in spite of the obstacles.

A second discovery is not long in coming, namely, that an adjustment of a most delicate nature must take place in relation to his fellow missionaries. He discovers, perhaps in a conscious way for the first time, that he is a most extreme individualist, and that his co-workers are of just the same metal; in short, that he who volunteers for missionary service must first have the qualities necessary to break away from the crowd and set up certain living and commanding ideals in the quiet of his own soul. From being a spiritual leader in his college group, he has become a unit in a group of spiritual equals. And in some countries this readjustment is not confined to the group of his own fellow nationals.

Furthermore, after a time, when the strange attractiveness of the new land has passed away, the dual nature of his problem opens out before him; he finds there are two strings to his bow. He must conquer the foreign land in language, customs and thought; he must maintain connections with the base of supplies in his native land. The more quickly he recognizes the scope of his problem, the better will it be for his peace of mind and his future accomplishments. Return to the home land does not give relief to this problem; its dual nature continues, for there he must take advantage of the opportunities for improvement which the ordinary furlough is supposed to afford, and at the same time in

deputation work interpret the land of his choice to his fellow countrymen. A plain, clear-eyed recognition, then, of his dual problem, is one of the essentials in the training of the missionary educator during his first term on the field and during his first furlough.

Having discovered the lions in the way, his next duty is to get by them. In spite of all discouragements, he must get the language or remain always a pedant of things foreign. He must get it in spite of the fact that much of his work in the early years, and possibly through life, will be in his mother tongue. Further, let him set himself to the life task of understanding the people, regarded by many as a more difficult one than understanding the language. Let him do this by regular reading and conferences. Let him not forget his other self, and see to it that he reads one book on the great divisions of human knowledge and achievement every year, say, in theology, psychology, sociology, poetry, fiction, science. And—easy to say—let the best of these books be outlined and critically reviewed and exchanged with other workers. If this task seem hard, there remains yet a harder one: the direction of studies germane to problems evolved from conditions which could not be anticipated before actual work had been attempted. If his term be seven years, along at the end of about five he should have found himself, his interests in the various phases of the work, and where his capacities will probably be of the most value. Then he should begin to direct his reading in this field, with a view to specialized courses that he will take two years later in the home land, presupposing that encouragement is received from his Board for this very thing.

To summarize these very brief statements: his first term will be spent in attacking the language, orienting himself and so finding his possible life place, and then looking for the completion of his preparation for his life work by study in the home land.

Now, the work of the educationist on the mission field is not the simple transmission of a body of knowledge from one hemisphere to another, but is the more delicate and worthwhile task of leading his students to recognize principles not merely national in character, but international. Which thing presupposes a knowledge of the standardized solutions to various problems as they exist in both civilizations with their racial and psychological bases.

Even well directed and conscious effort will not keep the missionary educator up to the level of understanding what is going on in the more dynamic West. Conversations with those qualified to judge reveal the fact that the returned missionary is liable to be a bigot on some very important lines of educational thought, and that he needs some strong, even though it may not seem sympathetic, jolting.

The last decade has witnessed a radical change of viewpoint in the progressive educational circles of the West. The reading missionary is not unaware of this, but back on furlough he is struck full in the face by the flying shrapnel of a battle, the din of which had penetrated but faintly to his distant and moss-grown crypt. It is safe to say that the returned missionary educators at this time in America are reconstructing their educational ideals from that of the static to the functional or dynamic. If one be plastic enough to see that life is ever at the juncture of bifurcated paths, that the word "progress" must be applied to his own life, and that new decisions must be made on old lines daily, then this process of readjustment is possible without strain, produces the larger man, and can work no harm.

Place, then, in a proper environment the educator arrived home from the field, and, like the pseudopodia of our familiar scientific friend, the amoeba, the various problems with which he bristles will reach out and appropriate that best suited to their different needs. His quest is distinct and defined, but not narrow. It is, in our present day, to

get an understanding and an appreciation of the changing ethical concepts, the materials and institutions through which they are functioning and becoming realized, and the methods. He should learn why one can divide a dinner party as with a sharp knife by mentioning the name of "Billy Sunday," why the church has come to be open seven days in a week, the idea behind such a movement as the Weekday School of Religion. He should know the precipitated results of the study of comparative religions, and become acquainted with the conflict of sides on the questions of historical criticism and orthodox and new Christianity.

He must get what he needs and maintain a balance between the newspapers and the textbooks, outside lectures and class-room recitations, between Broadway and his own cubicle, presidential elections and world politics, personal quiet culture and aggressiveness, his own church denomination and other denominations,—in short, between the intensive and the extensive, the inner and the outer, the world and the spirit.

In his attempts to place himself in touch with the best, he may find himself at the feet of professors in whom, to find the Christian, it might be necessary to scratch very deep. The professor may be able to keep his religion and his education separate, but the missionary educator dare not. He must often supply religious footnotes to the scientific instruction handed out to him.

Out of two hundred and thirty-eight calls issued by the Student Volunteer Movement this year, one hundred and fifty-six are designated simply as "teachers," forty-three as teachers of special subjects, besides thirteen teachers for primary and kindergarten, eight as teachers in higher education, eighteen for supervisory positions. Thus we see that sixty-six percent. of the teachers who go out this coming year know whither they are going, but have only that vague something ahead of them known as "teaching."

The exigencies of the work on the field make a certain indefiniteness of preliminary preparation of recruits unavoidable, but when the sixty-six percent. of these recruits return to America, they will have seen and known, and understand. Is it fair that the missionary educator be made to feel that he is in a blind alley as far as professional progress is concerned? Dr. Farrington was visiting one of the French normal schools; he asked the directress what became of the girls who failed. She replied, "Oh, we keep them on and give them as much education as they can stand, for they will teach school somewhere anyhow." We might ask, "What becomes of the missionary educators who fall behind the times?" "Oh, we keep them on for life; some slip down into a lethargy of innocuous desuetude, some struggle on with hearts saddened for the opportunities they could not enter into, but they all teach school somewhere, some way, anyhow."

What subjects for study will the missionary educator find most useful? If we mention specific university subjects we might suggest Bible, educational psychology, educational sociology, philosophy of education, philosophy of religion, history of religion, administration, comparative education, politics, in such quantity as will best serve the educator in his peculiar position. Add to this any specific subject that his field seems to call for, with methods of teaching it.

If the spirit of this paper find an affirmative response in the active policies of the Boards at home, some of the things which will naturally follow are:

1. Two years will be allotted for language study in the first term on the field.
2. The length of the first term of service will be adjusted to give a larger preparation without loss of time for those who find themselves early.
3. The length of the first furlough will probably be ex-

tended, with additional money allowances for added student expenses.

4. Furloughs will be arranged with reference to the beginnings of semesters and summer sessions.

5. Missionary educators will be encouraged to work for their M.A. during their first furlough.

6. One man at least in each field will be given a chance to secure his doctorate in education.

THE DISCUSSION

Dr. Sailer.—I have been quoted as if I did not believe in any theological training at all for educational missionaries. I do think that the equivalent of one year of theological training would be highly desirable for all educational missionaries. The less technical theological courses are the ones most needed. What I planned to say was that I do not think the educational missionary has time to take a full theological course of three years. At least half of that time would be wasted.

Dean Balliet.—These discussions have interested me, because my life work has been the training of teachers in this country. I have been impressed by the close similarity of the demands of the foreign field to the demands of schools under American conditions. I have been very much impressed by the fact that the training of the teachers who are going to the missionary field differs, after all, not very widely from the training teachers need for work in the United States. I venture to say that the teacher who is conspicuously successful in school work here, and is not too far advanced in years, would make a strong teacher in the foreign field, if he had any degree of native adaptability. We used to suppose that foreigners would not make good teachers for the language work of high schools. I have had experience with both Americans and foreigners and have found that those teachers of German and French in American high schools who were born and educated in foreign countries, and were trained as teachers there and had received a license to teach, were quite able to manage American boys and girls.

As to degrees, I would think it a mistake to urge teachers of experience, who return to a university for graduate study, too

strongly to take a Ph.D. The universities are highly technical in their demands. They are often fussy about things that do not count in actual work. There are details absolutely required for the doctorate by the faculties and by individual members of each faculty, that are of no consequence, except in research work. The specialization and training for pure investigation tends to make a teacher narrow. If I were again a superintendent of schools, I should avoid the Ph.D. in making appointments for a high school. When a teacher of physics goes in for specialization, he may become a master of one branch of physics, but on other lines of physics he may have very little to teach the boys and girls in the high school. We need teachers of science in American high schools who have a pretty general knowledge of the whole field of the natural sciences, so that they can take their illustrations for any one science from the whole field. The teacher of science in an American high school ought to be able to teach any one of the natural sciences. To teachers in colleges this does not apply. They must specialize somewhat narrowly.

No man has ever become wise by degrees and we tend to make too much account of them. It has been said here that in China children want to know something that will help them to get on in the world. That is exactly what we ought to have here in America. Our college course is by two years too long. We should add two years to the high school course, lengthen professional courses, and then admit to the professional schools directly from such high schools, as is done all over Europe. That would probably do away with the bachelor's degree. The medical schools and law schools are admitting all over the country now largely at the end of the second year of college work. That is, there are only two years of college work required for admission to good medical and law schools. It hardly seems possible for us to insist universally on the bachelor's degree for entrance to professional schools. Only a few professional schools attempt to enforce such a standard.

How will all this affect the foreign field? The competition of the great national universities, like those of Japan and South America, about which we have heard at this conference, will, it seems to me, become less dangerous, if denominational colleges are supplanted by denominational secondary schools of ample range and equipment, from which they may afterward go to the universities. The church ought to so impress itself upon these students during a secondary school period, which would include two years of our

present college, as to make it safe to send the young people to the university. If not, how will they ever be safe to go out into life?

The value of phonetics in teaching languages, which has been mentioned, has been realized in Germany and in the best American schools. If I were advising missionaries with reference to learning languages and the methods of teaching them, I would advise them to go to some of the evening schools of New York City and watch the skilful way in which teachers train the people of the many nationalities represented in this polyglot city. They are teaching in a comparatively short time both to speak and to write the English language. The best teaching of foreign language is done in those evening schools rather than in the average high school. The difficulties to be overcome are, I imagine, precisely like those to be overcome in the missionary field. With these admirable schools for observation, and no doubt for actual practice, the universities of New York City could have little difficulty in training efficient teachers for the schools in the foreign missionary field.

Professor O. E. Brown.—Let me offer a little protest on behalf of the theological seminary and its training. I protest against the impression that Professor Dunning has left regarding such training. It is not a fair treatment of the seminary as an institution to declare it to be merely a school of metaphysical refinements. The interpretation of the New Testament may be metaphysical, but it is none the less extremely practical and personal in its values. If the application of the principles of Jesus to the social order in which we are living, and to the understanding of life in terms of the great revelation of life which Jesus Christ made are metaphysical, then no one should go to the foreign field without a course in such metaphysics. Our seminaries are not dealing with matters beyond ordinary comprehension, but are in touch with the facts of today. They are handling our great social problems in the light of the teachings of Jesus. They are relating the great problems of life to the facts of civilization. Why philosophy should be studied but never theology, I cannot understand. Theology has its particular value, as now taught, in its adjustment of the studies of our social order to the great revelation that came out of historic Christianity. I would say that at least one year should be devoted to the mastery of this religious philosophy of life as it was initiated in the Old Testament and was made perfect in the New. Such knowledge seems fundamental for any man who is soon to go out as an educational missionary.

Professor St. John.—In India we are accustomed to teach subjects more thoroughly than they are taught on the average in America. Take logic, for example. We teach logic for two years there and it is a stiff course from beginning to end. We teach psychology in the ordinary B. A. courses much more fully than we do here. We teach a straight four years' course of chemistry. And in mathematics the work that is done during the college course is far beyond anything undertaken in any B. A. course in America. Consequently a first-rate teacher ought to be a specialist. This is not simply the demand of universities, though universities make it. It is the demand of conditions that exist because we are dealing with a people who have been accustomed to their own type of education for many centuries. To kindle a thirst for our type of education, it must be imparted by men of real ability and training. I believe that a few of our men should have won doctorate degrees, in order that they may do a type of investigation which will command the respect of the people of the East.

Canon O'Meara.—May I be allowed to say just a word of appreciation of the chief address this morning, contributed by Dean Russell? It seems to me that at the very outset of his address he touched upon a vitally important matter. I refer to his emphasis on the importance of developing the quality of leadership as fundamental to missionary education and to other activities in the mission field. If we are to have men who will command the respect and confidence which is needed on the mission field, they must go out there prepared by their early education to take a position of real leadership wherever their life service is to be fulfilled. To send them out with only an average preparation is, in my humble judgment, a very serious mistake.

When, however, Dr. Russell discussed the best method of obtaining this preparation for leadership, I, for one, would not be prepared to go the whole way with him. It seems to me that in our day we are in great danger of beginning the process of specialization at too early a stage in the education of our young men and women. If we prevail upon a student to decide at too early a period what he is going to do in life, it seems to me we are making a serious mistake which may more or less mar his future usefulness. I cannot feel that the present tendency to depart from those broader cultural and general lines of education, which in the past have been emphasized in the United States and Canada, is either a sound or safe policy to pursue. Let us rather endeavour to lay

broad and deep the foundations, and be content to wait for a time for the signs of real development along the lines of inclination and gifts before directing our students toward definite specialization, the importance of which later on I do not wish for one moment to minimize.

Professor Webster.—I would like to inject a statement that, when I came home a year ago last summer and was considering where and how I could best use my time, I encountered just the difficulty mentioned by the first speaker. I found in a number of universities all over the country an opportunity to do a great deal of interesting work, but it was not work that would count directly on my problems in China. To be concrete, I found that the requirements for a Ph.D. would necessitate a brushing up in French and German. I had spent two years on German in college and knew a little about it. I had not taken French. In my field of study the amount of literature made it possible for me to get more than I could assimilate from the English alone. I have acquired the Chinese language to an extent that makes it possible for me to look into its literature. Why should it not be possible for me to utilize that highly specialized knowledge toward a Ph.D. degree? I wonder whether some practical steps could not be taken to make it possible for some men to come back from the field and take a doctorate degree, when our specialty on the mission field has a sufficient literature of its own, without being compelled to make up so much work in French and German. There in the East, great emphasis is put upon culture. These degrees would be of great value to educational missionaries. If our energies could be concentrated on our immediate problems, many men would be encouraged to undertake the difficult task of winning such a degree because of the added influence that it would give to Christian education. It would stimulate Christian educators to fit themselves more adequately to deal with the problems confronting them on the mission fields. Such studies, if made possible, would almost certainly react to the advantage of Western education as the comparative studies of religions, and of methods of religious work on the mission fields have resulted in distinct advantages to the home churches.

Dr. Goucher.—I think, Mr. Chairman, that possibly we have not gone back quite far enough in our thinking on this question of specialization. God created man for fellowship; that is, that there might be a personality with whom he could have fellowship. If such fellowship is the objective of Christianity, we each should be a replica of Jesus Christ. I take it, therefore, that personality is

the distinct objective of missionary activity and of missionary education; and that all missionary education is intended to facilitate or hasten or to prepare agencies for hastening the development of personality. In personality we touch the whole man and all his possibilities. The trouble with much of the education of the present age is the fact that it is merely an interpretation of the commercial spirit. The pupil asks how education can be made to earn his living as soon as possible?

In our discussion of specialization we have lost sight of the true specialist. The real specialist is a broad man sharpened to a point. A narrow man is a hobbyist rather than a specialist. A specialist knows one thing thoroughly, and that thing in its varied relations. A narrow man may dig a deep groove, but he cannot make the constructive impression of the true specialist. I believe, therefore, that we must retain the broader cultural features of our college curricula as truly fundamental to the development of successful missionary specialists. Such men must be quadrated with their environment and be able to demonstrate that Jesus Christ is the Lord God, and that "godliness is profitable to all things;" but their cultural training will be a large asset, essential to the best investment of their lives. Many boys in later adolescence think that they know what they are going to do in life; therefore they are ready to specialize at once to get themselves into profitable employment as soon as possible. But it takes broader cultural instruction and a comprehensive college course to enable a person to reach out into a new environment, to quadrate himself with new facts and with larger horizons and to come to the discovery of his own aptitudes and of the greatest possibilities of his own efficiency. Such broader culture is fundamental to the sort of efficiency demanded in leaders on the mission field.

Professor Buck.—For many types of efficiency degrees may be all right, but some practical knowledge is very essential for those who are to be agricultural teachers. I wrote to my Board about this matter, but the secretary could not tell me what degree would be of greatest value. I planned to take a master's degree, but came to the conclusion that practical experience was worth even more. So I obtained a position with the largest seed company in the United States, and have been there for a year. I think it will be more valuable for my purposes than the master's degree, although, when possible, I deem it advantageous to follow such practical training with an advanced degree.

Dr. Rawlinson.—It has been said that missionaries do not need

doctorates and masters' degrees and decorations of that description. Perhaps they do not from one point of view, but I am glad that it has been pointed out that from another point of view they are valuable. I think missionaries in China need them for the reason that many of the young Chinese leaders today have such degrees. If they see a man engaged in mission work without a similar degree, they are likely to have a suspicion that his education is deficient. Missionaries must be able to keep step with China's own sons.

It seems to me, therefore, that institutions in North America should take some account of the special knowledge a missionary has acquired, when he makes application to qualify for a degree. This would encourage missionaries to come back and try for advanced degrees.

Dr. Dunning.—The same thing is true in Japan and China. The man who can show a degree after his name stands a great deal higher in the esteem of students than the man who has none.

Dr. Faust.—I was graduated from a state normal school, then from the classical four years' course in college and then from a theological seminary. Then I went to Japan and did educational work for seven years. My Board lengthened my first furlough, so that I might take a doctorate degree in one of our large universities. After receiving that degree, I went back to Japan eight years ago and began my work again. I wish to bear testimony that my influence was very much greater than before. During the first seven years I had acquired the language so that I could speak and preach in Japanese. That trouble had largely been eliminated. But I found that whatever I had studied during these years of technical study was of real use. German and French I had studied in college, so that they were not a bugbear to me. I would rather say that they have been an immense help to me. Three subjects on which I specialized were sociology, history and pedagogy. When I went back to Japan I started work for the prevention of tuberculosis. We formed a little organization with about three hundred members. There are now over eight hundred branches in Japan, although when our little organization was started there was only one similar body in the empire. Enterprises of that sort, which can be developed only by those who have had special training, are the best evidence of the value of encouraging a missionary to specialize.

THE RELATIONSHIP OF MISSIONARY EDUCATION TO SOCIAL AND ECONOMIC PROGRESS

PROFESSOR DANIEL J. FLEMING, PH.D.

I. THE SCHOOL AS A SOCIAL AND ECONOMIC INSTITUTION

The object of this paper is to select five relationships of missionary education to social and economic progress and to indicate how great is the resulting task that the educational missionary must face. No attempt will here be made to catalogue the social results of educational work abroad—great and varied as these results acknowledgedly are.

1. The first relation of missionary education to social and economic progress arises from *the essential function of the modern school*. Four outstanding social institutions contribute to social achievement, viz., the family, the school, the church and the state. Amongst these, the school has become an increasingly important agency of social evolution, because society is assigning to the school other social functions than the discovery and impartation of knowledge. The modern school is ministering to a far richer variety of needs than it was even twenty years ago, and a candidate for educational work abroad, unless professionally trained, can scarcely appreciate the responsibility he assumes in dealing with an institution upon which such enlarged demands are made.

In virtue, then, of the fact that a mission school is an educational institution, modern ideals demand that it should definitely function for social progress. The education of today aims to develop initiative and independence, along with the socialized mind and heart and will, so that its youth may enter with constructive efficiency into all their social relationships. Education at its best is recognized to be for service and efficient citizenship, and if it falls short of this

social outlook, it has failed to catch the lesson of our time.

In the light of these obligations placed upon modern education, no Christian missionary could utilize the school merely as a bait for evangelistic results or for securing for his message an audience otherwise difficult to reach. He will realize that whatever other objects he may have in mind, his school must fit its pupils to meet the human needs about them. The Christian integrity of the missionary educator is at stake here. It cannot be too emphatically pointed out that the very utilization of school and college by Christian missions involves them at once in a primary obligation of facing the problems of fitting students to participate efficiently in family, community, church and nation.

Missionary education has its own specific aims, but as education it must not shirk or skimp the large and sacred function assigned it by society. Social progress is a part of the aim of every modern school, and a missionary educator's keenness for evangelistic results must be in addition to, not as a substitute for, his loyalty to the function of the school itself as a social institution.

2. But the mission school is not only an educational, it is a Christian institution as well. As an integral part of the missionary movement it aims to win men to Jesus Christ and to make fullest loyalty to him possible and probable through Christianizing not only the individual but the collective aspects of society. This distinctively Christian aim gives missionary education still other relations to social and economic progress. For, while it may be acknowledged that no change in external conditions of life, however great, will in itself suffice to save a man, yet we are learning that certain social circumstances may greatly hinder or endanger the highest Christian life, so much so as, in some cases, to make the Christian life highly improbable.

Over and over again missionaries on the field have been driven in spite of an ultra-individualistic conception of sal-

vation to forward social welfare for the sake of their goal as they conceived it. This has been markedly true in Africa where the simplest evangelistic approach to the individual has increasingly been supplemented by efforts to Christianize the social complex in which the individual finds himself. For example, if one cause of polygamy is found in the fact that large farms require many laborers, and that wives are the cheapest form of labor, then the religious and moral appeal for a monogamous life may be supplemented by improved farming methods and machinery which will enable a monogamous family to live.

If immoral conditions may in part be traced to overcrowding in small mud huts, the spiritual impulse to a pure life may be buttressed by the introduction of a better type of housing. We may say with confidence that in many areas the low economic level practically makes impossible the assimilation of Christian ideals, and this fact compels a mission to ask its educationalists to take up the intricate problem of industrial education. Social psychology has taught us that the idea of a separate individual is an abstraction and that the real thing is human life, which may be considered either in an individual aspect or in a social. When we emphasize separateness, freedom, responsibility, we think of the individual aspects of this life; and when we emphasize the play of social forces and the resulting social complex, we think of life as society. It must not be forgotten that there are these two foci in life, and that it is a dangerous abstraction to take into consideration the individual aspect only. From this standpoint the educational missionary will want not only to evangelize the individual, but to evangelize the great social forces, and thus capture for Christ the whole social climate by which the individual is surrounded. And for us the progressive embodiment of the spirit of the kingdom is an integral part of social and economic development.

Let us note then, in the second place, that *missionary education which promotes social and economic progress, which creates conditions and atmosphere conducive to highest Christian discipleship, thereby becomes a direct factor in the attainment of the goal of missions.*

3. Missionary education is, in the third place, concerned with social and economic progress in that this progress affords an *expression of the gospel*. Inasmuch as God is characterized by self-giving, serving, self-sacrificing, pursuant love, and in so far as the end placed before us is to become like Him, the mission educator must seek the social and economic progress of his constituency as the inevitable expression of the Christian dynamic of his life. Now, it is through a modernly conceived school, more than through any other social institution, that Christendom may share what solutions of value have resulted from nineteen centuries of Christian permeation of life. And surely to give the simple gospel without sharing the best of what that gospel has wrought in the development of social conscience and in the embodiment in institutions of Christian principles would be to fall far short of the love-opportunity presented by the appalling needs of the non-Christian world. The United States, two generations ago, and Great Britain, earlier still, gradually passed through an industrial revolution that is striking almost every non-Christian land with unparalleled suddenness. Many are the lessons, valuable and costly, which the West has learned. Should not our missionary educational systems, as such, feel obligated to organize in suitable institutions courses which would develop leaders better able to meet the inevitable industrial transition, with its accompanying social problems?

4. The distinctively Christian aim of missionary education relates it in a fourth way to social and economic progress in that *the social applications of Christianity constitute a powerful part of the Christian apologetic*. The record

of the transforming power of the gospel when brought to bear upon society has made many a non-Christian pause and think. A pessimistic or fatalistic philosophy is encouraged by the catastrophes before which the Orient has so long been helpless. But this view of life yields more readily to an optimistic Christian interpretation when eyes long blind with cataract are opened, death rates lowered, and the causes of famine removed.

5. In the fifth place, missionary education is related to social and economic progress in that, in the division of labor in the mission enterprise, *education has been assigned such a large part of the responsibility for making possible a self-supporting church.* All who, with Henry Venn, look forward to the euthanasia of the mission, must be exercised over the exceedingly low economic conditions amid which most of the churches on the mission field have arisen. If these churches are to attain economic independence of parent churches, their members must receive training in more productive forms of industry. This has led missionary educators to introduce various forms of vocational education—industrial, commercial, agricultural, engineering, mechanical—depending upon local conditions. This type of educational contribution has proved most stubborn of solution. The mission field is strewn with failures to better, through vocational schools, the economic productivity of the Christian community. No phase of educational missions is more important or requires for its pursuit more broad and thorough preparation, inasmuch as constructive work of the most practical sort must be done to win success amid conditions where industrial solutions of Western countries can not be blindly copied.

In the pursuit of the aim of making the church economically independent, there is great danger that the school will turn out individuals interested only in their own advancement. Special care in all such work should be taken to

guard against selfish individualism on the part of the student.

II. THE TASK OF THE MISSIONARY EDUCATIONALIST

1. In the first place, it is evident that he must attempt *to send forth students who will look upon their lives as held in trust for the good of the whole group*. He will attempt to organize his school so as to develop social intelligence, imagination, appreciation, conscience and power. The effort will be made to instil Christ's direction to seek first the kingdom of God, so that the student will not have as his goal how far *he* can get on, but how far *through him* the human family can get on. We submit, however, that this aspect of the aim of a Christian school is one of the most difficult to realize, and any one attempting it should have at his disposal the best means Christian educational experience can suggest.

2. Secondly, since socially efficient character is formed only through social experience, *the school will attempt to lead students of all ages out into appropriate social service*. Reports which come from educational institutions in such centers as Canton, Peking, Tientsien and Shanghai in China, and such centers as Kandy, Bombay, Calcutta, Lucknow, Lahore and Srinagar in India, show that this extra-curriculum means of developing social vision and responsibility has been very widely used.¹ Lectures on health, science and education have been delivered; night schools have been opened and taught; medicine and pamphlets on sanitation or prevention of disease have been circulated; hospitals have been visited; cities have been cleaned up; surveys and social studies have been made—work too manifold to mention in detail here, has developed a wholly new social conscientious-

¹ Chinese Recorder, May 1909; Mar., 1914; 1916, 209-11; China Mission Year Book, 1915, 322-3, 326-7; Constructive Quarterly, 1913, 571-83; International Review of Missions, 1914, 137-149; Young Men of India (Department of Social Service).

ness amongst students, especially in China and India, and to a less extent in other lands. Now, the significance of these results lies not simply in the social progress attained by this student effort, but in the socializing of the students participating in these movements. Their value lies in the fulness and wealth of social experience which they mediate in the close contacts which they necessitate, and in the clearer vision of the tasks and obstacles and forces and hopes which are involved in human uplift.

3. But in the third place, not only are students to be led out into the community in activities of social helpfulness, *the community is to be brought to the school*. A wider use of the school plant should be attempted on the foreign field. Here and there we find mission schools which have attempted something in this direction. School libraries have been opened; evening and continuation and vacation classes have been held; instructive and recreational public lectures and entertainments have been given; playgrounds have been opened; the college campus has been opened as a park, as at Beirut; social gatherings or parents' meetings, under the wholesome influences of the school, have enabled neighborhoods to get together.

4. There is abundant evidence to show that social service by students and a widened use of the school plant are found in many places on the field. They afford the easier and more obvious steps in making effective the social function of the school. But a far more fundamental problem, and one which few can attempt without modern professional training, is *the reorganization of the whole curriculum with the idea of producing socially efficient individuals*. Missionary education is related to social and economic progress at no point more vitally than just here. From all over the world comes the reiterated call for education that specifically meets the need of society. Whether it be in reference to the mass movements of India or her old style uni-

versities; whether of the poor of China or of her eager woman's movement;—in Japan, in Africa, in South America is the call for constructive, educational statesmen who can help to evolve an education really suited to the needs of the people.

This task which confronts our educational missionaries may be emphasized by generalizing what was said at Panama of the education needed for South America: "Subjects of study should represent essential human values, existing social processes; the content of these subjects of study should be drawn as far as possible from the environment, physical and spiritual, of the children taught; these social processes should be possible of incorporation into the activities of the child; such education should prepare him, not for escape from his environment, but for such life in his environment as would better it for others as well as for himself; the methods of teaching should be such as to affect genuinely the conduct of the child so as to incorporate into his experience the ideals, processes and values sought."

We see, therefore, that if mission schools are to make their rightful contribution to social progress, we need, as missionary educationalists, men big enough to break away from traditional models, who can look with clear eye at life about them and can shape a curriculum to contribute specifically to that life.

This would, in the secondary curriculum, lead, as Dr. Sailer has so well pointed out, to more stress being laid on courses which prepare for the best type of family life, such as hygiene, sanitation, domestic science and child training; on courses preparing for vocational life, such as commercial courses, elementary economics and business ethics; on courses preparing for community life, involving good citizenship, philanthropy and social service; on definite preparation for the practical problems of church life; and, finally, the problems of national life should be touched upon, show-

ing the need of patriotism along with the yet higher need of international brotherhood.

Considering the low economic stage prevailing in most lands, the new education will be far more vocational than the traditional literary education of the West which heretofore has been the model for most of our missionary education. The school will reflect the activity and the industry of the community. The work of the home, the farm and the shop will be considered in shaping the curriculum. Consideration will be given to the fact that many communities do not desire literary education but do crave anything that will raise their economic level. The abolition of illiteracy will be only one amongst other aims.

5. But the missionary educator cannot shape his curriculum to contribute to economic progress simply from a consideration of objective social environment. *The question of elimination must be considered.* A careful investigation of 260 day schools in Fukien province of China showed that only thirty-seven percent. of the boys remained in school longer than two years. One hundred and thirty-two boys' day schools, with 3,261 pupils, reported that out of the entire number only 112, or three and two-fifths percent., went on into the next higher grade of the school.¹ But since the curriculum of the schools was laid out with reference to the school with the higher grade, it shows that the interests of less than four percent. of the pupils determined the educational character and use of the day school. The middle path is not an easy one between curricula that will lead and recreate society but which students will not follow, or, following, find themselves overwhelmingly ahead of the ability and readiness of society to absorb; and on the other hand, curricula that yield everything to the traditional and leave society as it is.

6. Connected with the problems of curriculum are prob-

¹Report of the Deputation of the Presbyterian Board of Foreign Missions to Siam, Philippines, etc., p. 454.

lems of method, and if educational missions wish to be thoroughgoing in their effort to contribute to social progress, even *the methods of the recitation must be socialized*. The old ideal of suppression and perfect quiet must yield to one permitting more initiative, cooperation and activity, if the largest social results are to be obtained from our schools. Here one can only indicate this problem.¹

7. Turning from problems of educational reconstruction, let us note that missionary educationalists are in a position as is no one else to drive home upon students *Christ's call to study as a means of furthering social and economic progress*. There are so many problems that will yield only to prolonged study of the most exacting kind. Men of the soil—men with the scholarly, student attitude are needed. God certainly will want some of the students of our mission colleges or graduate schools to enter the long, hard path of research, in order to find solutions for the perplexing social problems of their land. If we stimulate native scholars thus to study in our educational institutions along with men of highest Western learning, notable contributions to social progress should result.

8. In conclusion, let me briefly indicate *the contribution that the Bible period of our mission schools and colleges may render* to social and economic progress. In many of our fields our educational institutions have for Bible instruction as many as five periods a week throughout the year from primary through college. This is overwhelmingly more time than is given in America, and it is plain that in the proper place there would be room for specific courses applying the social teachings of Jesus to the peculiar social problems of the given land. When the rapid developments of industry and commerce are bringing in new conditions, Christian principles should be applied to the relations of capital and labor, so as to awaken and guide the conscience of the

¹ For an attempt at socializing the content of the curriculum, see China Mission Year Book, 1915, 327-8.

church and the community at large. An emphasis should be placed on Christ's message of the kingdom and on his social laws of love, service and sacrifice. As the independence of more primitive conditions gives way to the complex interdependence resulting from the more modern division of labor, the Bible period should interpret the Christian solution of the resulting human relationships with their unaccustomed rights and duties. The Christian aspects of possible life vocations should be treated. There is time for such courses, and the demand is for content specifically applying the gospel to the actual needs of the community in social transformation.

We have been able to point out only a few of the interrelations of missionary education and social progress. We behold the school, because of its aim and very nature, powerfully affecting social conditions; and on the other hand, social conditions powerfully affecting those distinctively Christian ends most central to an educational missionary. Perhaps sufficient has been said to show that when to his obligation to evangelism and to technical education, you add his obligation to further social progress in its broadest sense, the educational missionary has a task worthy of stimulating the greatest powers.

THE RELATIONSHIP OF MISSIONARY EDUCATION TO EVANGELISM

DR. ROBERT E. SPEER

The subject of the relations of missionary education to evangelism opens up one of the largest fields of missionary discussion in the whole area of missionary policy. This afternoon we may hope to deal with only a few aspects of the problem. I shall try to select four of these.

1. First of all, then, I hope we all are ready to accept

the view that *education itself, true education, is in reality evangelism*. It is a dissolution of error, and all error obstructs the conquest of light. It is a communication of truth, and all truth is one truth, the truth of Him who is One and all in all. Much unnecessary conflict can be escaped and our entire thought both of education and evangelism made much more rich and true, if we are willing to take this view of the promulgation of all truth as something that in its nature is essential and fundamentally evangelistic. That view is set forth very clearly, and with a rather new note, in one of the deliverances of the Shanghai Centenary Missionary Conference, among the findings of the Commission on Education, from which I quote this paragraph:

“When we reflect that there is a gospel of creation, and a gospel of the divine government of the world as well as a gospel of redemption, we see that the founding of the school and college is a necessary duty of the missionary. In later years since men’s conceptions as to the function of the Christian Church in the world have been enlarged, we understand that we are not only working for the salvation of separate individuals, but for society as a whole. Our great ideal is the establishment of the kingdom of God upon earth. We aim at influencing all the strata of society. Christianity is to save the world and to bring all human relationships, political, social, commercial, and industrial, into harmony with the laws of God. The imparting of an enlightened and Christian education is one of the great means for the accomplishment of this end.”

The memorial of the Conference of the Home Churches is not so satisfactory as a statement of missionary aim, because it kaleidoscopes some very divergent functions in the field of education, functions of the state and functions of the Christian Church, which is to abide, and functions of the foreign mission, which is a temporary institution and agency. But as a statement of Christianity, of the nature of our undertaking and of the results that we seek to achieve, it is, I think, a legitimate word. And I have

often wished that I had a judgment which I heard delivered once by one of the justices of the Court of Appeals of the State of New York on the same subject. It is not recorded, as far as I have been able to find, in any of the printed deliverances of the Court; but it was one of the most interesting missionary statements that I have ever heard. It was in a case over the validity of the will of an interesting old lady in this State who left her entire estate to the Presbyterian Board of Foreign Missions, specifying that it was to be used for education in the mission field. A great many distant relatives who had displayed no interest in the old lady while she was living were very solicitous lest her money be illegally spent now that she was gone. In contesting the validity of the will, it came down at last to this, that it was not competent for a missionary Board, organized and operating to propagate Christianity, to carry on so-called secular education, especially higher education. And it was on that issue that the case was tried before Justice Benton in the city of Rochester. Professor Beach and I went there to present the case in behalf of the Board. After we had made our statement, the contestants asked permission to make their argument. Justice Benton said in substance, "There is nothing more to be said. I am going to settle this case right now. Religion is light. It always has been light. Whatever expresses light expresses and spreads religion. Whatever spreads religion spreads the light and truth. God is all one Truth and this corporation in spreading truth and dissolving error and wiping the mists from men's minds is carrying forward legitimately the purposes of its incorporation." Well, it is very much the same view our friends out in China took in the Centenary Conference;—whatever dispels darkness, whatever lets light and truth into the minds of men is essentially evangelistic. It is preparing for the gospel, even when it may not be directly and explicitly an expression of the gospel. I do not mean to say

that all expansion of any kind of knowledge is necessarily evangelistic. To teach a man the truth of mechanics of drills and bits and the chemistry of high explosives may make him a clever safe-breaker and not bring him to Jesus Christ at all. The mere expansion of knowledge does not necessarily carry with it evangelism, or have any influence on character. But that kind of expansion is not, to our minds, true education. True education, to our minds, is drawing out the latent possibilities of character and grafting in on these latent possibilities all that can be introduced to qualify men for the most efficient service of their fellows, the enlarging of their relationships to the truth, which, according to the definition of our Lord, is life. We conceive these things to be true education, and whatever does these things we are ready to say, first of all, should be thought of as a distinctive evangelistic contribution.

2. *But this view of missionary education is not adequate.* It is true and valid as far as it goes, but the aims and purposes and influences of missionary education should be evangelistic in an ampler and more penetrating sense than I have thus far indicated. Our charters require that it should be so. I was reading this noon the act of the legislature incorporating our own Board, and no man having noted the terms of that act would be satisfied that he was carrying out the specifications of that charter in education, if he did not look at evangelism in a larger sense than the sense in which I have been speaking. These charters contemplate that we are going to propagate Christianity, to make men Christians. They lay on us the evangelistic obligation in the richest and most concrete New Testament sense, and we are not loyal to these acts of incorporation unless we define missionary education more carefully. We know also that the men and women who are giving the funds for the carrying on of this enterprise are not giving them for what we sometimes call in misleading phraseology, "mere

secular education." We have to make an argument for these funds on distinctly evangelical grounds, and it is that motive that lies at the root of most missionary giving. I cannot speak for all the missionary agencies here, but I am sure I am speaking for myself and certainly for our own Board. It is that motive that lies at the root of the interest and sacrifice and prayer and the giving that maintain our missionary operations abroad. Unless we define education in more distinct terms than those first ones, we should not be loyal nor faithful trustees in dealing with the responsibility laid upon us.

Furthermore, it is demanded by our own aim, quite apart from any obligation we owe to acts of incorporation or trusteeship. Our own sense of what we are in this work for, of the use for which our lives are given to us, compels us to think that something more than this must be meant when we speak of education as an evangelistic agency. Perhaps all of you would not be willing to go as far as Professor Lindsay of Glasgow. Having come back from India twenty-seven years ago from a deputation from the Free Church of Scotland, having been sent to investigate the legitimacy of the educational work of the Free Church of Scotland, he and his associate, Mr. Daly, said:

"To begin with, we must lay it down as a principle that the one absorbing aim in all real mission work is to bring our fellow-men to know Jesus Christ to be their Saviour, and to profess their faith in Him in baptism. The mission work of the Church is done in obedience to the command of the Lord, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.' Every mission, and all mission methods, must in the end submit to this test. Therefore, in discussing the mission value of educational missions, we must put aside all arguments drawn from the spread of humanitarian and civilizing ideas. These are welcome accompaniments, but, after all, the question is—Is all this educational work calculated to draw men to faith in Jesus Christ as their Saviour, and to a profession of that faith in baptism?"

Professor Lindsay was one of the most broad-minded students of church history in Scotland at that time. He never for one moment thought that he was hampering missionary education, or narrowing it, by giving this as its ultimate purpose. Instead, he was conceiving missionary education in far richer terms than education was conceived at home. He held that it is not enough to say that education, just because it teaches the truth about nature, because it lays the foundation for what the older men called natural theology, is therefore sufficiently evangelistic. He held and we hold that education must be more evangelistic than that, that it must contemplate as its distinct and acknowledged aim, (and that that aim must be practically dominant in the way in which education is carried on), that it is the purpose of this education to win men to the Christian faith and Christian character and send them out as professing servants of Jesus Christ in the fulness of his life and in the fulness of his ministry. And so conceived, education is as legitimate as an evangelistic agency as traveling around the country on itinerary trips and speaking to groups of village people, carrying on chapel preaching or any of those other activities of which we speak as distinctly evangelistic.

3. *Again, education is absolutely indispensable as an evangelistic agency.* In many regards there is no more effective form of evangelistic work than that which education affords. In the first place, and this is commonplace to us all, it gives access to classes otherwise almost inaccessible, to social groups and bodies of religious opinion otherwise closed to us. How otherwise, except by medical work, would we have been able to touch the Mohammedan world? How otherwise would we be reaching certain great social strata in India? The educational method opens to us the doors of evangelistic opportunity which our other methods do not open. In the second place, it operates in those areas with continuous power. One wants to emphasize both of

those words. It operates with *continuous power*. Evangelistic work at the best operates now and then. Even a prolonged evangelistic campaign represents only an occasional pressure upon the conscience and mind, while in educational missions we have our congregation before us day in and day out, night in and night out, the year around and for years. It is a method that operates with *continuous power*. For the most part our evangelistic method is intelligible to the mature; but here we work upon the plastic mind, on the life that is not yet hardened and that comes into our hands under conditions giving us quasi-parental relationship to it. In the third place, it sets back fires blazing. Or, to put it otherwise, it undercuts and saps all the while that the frontal attack is being made. It pervades society unawares with great transforming ideas. Mr. Dunning was telling us this morning how the very teaching of the English language is intellectually revolutionary; how it inevitably carries with it conceptions that burst the grave-clothes of the old institutions and ideas. At Wellesley last Sunday I heard Rabin-dranath Tagore. He was reading songs and prayers of the village people of India. He prefaced them with an interesting statement about the troubadours and folk singers. But the deeply interesting thing was that he could not translate one of them in perfect loyalty to the original language and ideas. He could after a fashion put them over into our tongue, but there was a sense in which he could not incarnate them. His English education and atmosphere of mind around his inevitably modern training altered the fundamental assumptions and ideas. He could not detach himself from the slow, shifting process that operates through the intellectual life of a race. The undercutting of inadequate ideas of God and of the relationships that bind men together in society is one of the great services of education in these lands. Education is doing this very thing. And the argument addressed to us in behalf of the establishment

of a Christian university of the highest grade in Japan rests upon this conviction, that we need such a power to cooperate with the direct and simple proclamation of the gospel in introducing the principles of Christ in the life of Japan.

In the fourth place, educational work benefits evangelism, not in these ways only, but also by operating upon what Horace Bushnell describes particularly in his address on the "Age of Homespun," and in the recollections of his home training. It was not so much what he got in Yale or in any university, but what he got in his old home in Litchfield County, under the steady habit-forming hands of a mother who did more for Bushnell than any other teacher that formed his mind and character. It was interesting to hear Dean Russell speaking of the value of this home influence and saying that such influence had more effect upon the life of a man than any school. One of the supreme values of education is the way in which, if it is true education, it holds the boys and girls under the steady pressure of habit-forming influences. And the most powerful of them is the picture of truth that they see incarnated before them in Christian personality, bearing in upon mind and will with unconscious and transforming constraint.

Education is essential to evangelism also, because it raises up our leaders. It raises up leaders for the church, in the state and in industry. It is interesting to see how, whatever the theory a mission starts out with may be, it is driven inevitably by the pressure of the facts and conditions to this view, either to do education itself or else to snuggle against any neighboring missions that have a larger policy which will do the education for it. I think you cannot look anywhere in the world today and find a mission that started out as a so-called purely evangelistic mission that was not driven either itself to incorporate educational aims into its policy or else to relate itself to other missions which, by specialization of function or more comprehensive program,

would be able to do what it had been unprepared itself to do.

In these regards, education is not only evangelistic in the partial sense of which I spoke at the beginning; it is absolutely indispensable as an evangelistic agency in these other regards.

4. And now, fourthly, *what are we to do in order that we may be enabled to get our educational work more fully to achieve its missionary aim*, more fully to do those things which in some partial measure we all of us recognize that it has been doing? There is much discontent throughout all the mission fields today with regard to the inadequacy of the evangelistic character and fruitage of our educational work. There is discontent with regard to the disproportion of expenditure and assignment of men. Scarcely a thoughtful missionary student goes out to the East and tries to see the facts with an unbiased mind who does not come back feeling that our great need is for an immense enlargement of the directly evangelistic forces operating in those lands. The sapping of literary work and education has outrun the gathering in of the evangelistic results, the evangelistic fruitage. Unless we want this discontent to grow, with the result that the old controversies will spring up again that were flourishing when this report of Professor Lindsay was written, and unless we want the old issues to come back again with more power and to do more harm than ever because our work is taking so much greater scope, we must face this question candidly and courageously as to how we are going to make our educational work evangelistic, not only in its ideal, but in its output. First of all, by discerning more clearly and dealing more fearlessly and directly with the great dangers of which we are aware. One of them is the danger of sending out from our institutions men who will be against the gospel as well as men who will stand for it. The very agencies that are preparing men for leadership are preparing men for hostile as well as helpful lead-

ership. It is a significant thing in Siam that the King was educated at Oxford. He is delivering lectures to the young men of Siam, exhorting them to maintain Buddhism, and saying that his preference of Buddhism is not blind, because he surpassed the English boys in Bible examinations. We have to remember that men may go out from our schools hardened against the gospel, if they do not go out for it. But there is a middle area. There are many men in India and Japan who will not be against us or on our side. These constitute one of the great fields of work that is not being adequately cared for; but I am speaking now of this first danger, of training men who are going to be our strongest and most resourceful antagonists.

In the second place, there is a great danger of which we hear expression in practically every mission school of whatever grade in the world. It has to do with the inadequate work of the school. Men are so burdened with the work of the curricula, etc., that there is no energy or strength left to do what they would gladly do, if they had the strength and the energy. One of the most impressive statements I have seen of this was made by Mr. Hogg of the Christian College in Madras, in which he spoke frankly of the enormous waste that was taking place, simply because they were all so encumbered with many things which they had to do that they could not do other things which they ought to have done as Christ's representatives.

And thirdly, we need to beware of overloading our colleges with students. It is the old question of extension or intension. I suppose each one of us has argued on one side or the other of it all the time we have been on the mission Boards. Teachers are reluctant to give up the opportunity to influence as large a number of students as possible instead of limiting their work to the intensive influencing of fewer students. I met the problem recently in Silliman Institute in the Philippine Islands. Last year the school had

over seven hundred boys where they could have had a thousand or fifteen hundred. Many people argued against the intensive policy. They said, "This is our chance to interest these boys. Ten years from now we can do intensive work. Our wider opportunity may be gone then, but now this is our chance to make these boys our friends. Let us take them all in." But we must face the fact that as soon as we bid for the mass we may diminish our efficiency. We miss our chance to deal with the individual man. We have to face the fact that if we choose the many, the results of our work may be desirable, but they may be also of a different quality.

There is the fourth danger of overloading ourselves not merely with the total mass of students, but with a non-Christian mass of students. Even if you are going to have a small institution and have it dominated by the non-Christian element, the Christian boys cannot stand up against the pressure. We know the truth of that, for it is just as it is in America. It is the atmosphere that surrounds the boy that is going to shape him.

In the fifth place, under the pressure of these perils many men will sink back into the first position and will be satisfied with the kind of evangelistic influence that is inadequate. They will say, "Oh, well, it is true we are not sending out Christian men; we wish we could; but we are doing them good. We are helping them in their battle with temptation. We are teaching them the truth about the world and we are undermining their superstitions." There is danger that some will be content with just that.

5. And now may I make these half dozen suggestions in closing? First, there is the question of the kind of men who are going to go into the educational work. It is not a matter alone of having skilful teachers who have adequate educational preparation. It is not wholly a matter of what we call personality, which so many times is not in

our control at all. The teacher-qualities wanted are things that are within the reach of men—sincerity, genuine interest, good will, contagious love, compassionate and sacrificial surrender of a man's life to the dominating aim. Now, we cannot plead the fact that these things were not born in us as a reason for not having them. No school can give them to us. We need to remember that they are part of our birthright—this contagious love, good will and disposition to sacrifice. I was reading last night another of those old educational documents, a report on Educational Missions of the Church of Scotland. In it was a letter from Dr. Wardlaw Thompson. He pointed out that the great thing was to get for missionary teachers men and women able to love. Suppose we were to pick out the men and women who really have made us. In almost every case it would be some unknown man or some unknown woman who had this inner gift of sacrificial devotion which gave them access and power, and enabled them to pass that power into our lives. We have to get men who have zeal for making our schools in the highest degree educationally efficient, using "educational" in its technical connotation. But no men of zeal of that kind will ever take the place of religious men, men who are really filled with the spirit of Christ, in whom Christ dwells, and who seek in love and faith to lead men to Christ as their Saviour.

In the second place, we need to flood our institutions with an overwhelming Christian spirit. This is a very difficult thing to do anywhere, even here in America where we have more or less Christian inheritance and environment. How much more difficult will it be in those lands where the whole inheritance is Pagan and where all the surrounding influence is against the school! Now, it may be impossible to get enough men or women who are filled with an irresistible zeal and with a Christian spirit. But there could be a great deal more of them than there are in some of our

mission schools. There is more of the zeal and spirit now in some schools than in others. In some schools we feel the aroma of such personal influence all through the school, up and down the corridors and in every room. It must be there. It must be there more and more in our missions and mission schools; and no amount of formal instruction or required religious worship will ever suffice to accomplish the end, if these dynamic influences are not operating.

In the third place, I believe in required religious instruction and required worship. I believe in it in the United States. I do not see why an institution should require a student to attend classes in astronomy and physics and why there should be any question as to whether they should study religion. I do not see how they can be required to take part in athletics and yet raise the question as to whether they shall attend the worship of the institution. Religion and worship ought to be integral parts of the life of the institution. Required chapel is not so objectionable to the students who are required to go; the man on whom it is hard is the preacher who has to preach to them. Required religious instruction is no hardship to the students. But it is a hard and solemn work for the man who has to give the instruction. But for what else is he a missionary teacher, or indeed a true teacher at all?

In the fourth place, we ought to fill our educational institutions in the interest of evangelism with a great deal of personal dealing between the teachers and students. It is desirable in the interest of education also that the school do this. There is not nearly enough of it. And we have to bear this in mind when people argue that we should fill our schools up with a thousand or two thousand students. When we see a student body of that size and a faculty of ten or twenty, the inevitable conclusion is that the individual student does not get the attention he ought to have. A great deal of the most important teaching and even the deal-

ing with the individual student is rolled off on an unqualified native assistant. There must be room and strength for personal work, and it must be done by the teachers themselves. It is an empty delusion that you can employ a Y. M. C. A. secretary to evangelize the boys of the school or college or that you can call in an evangelistic missionary who has a circuit through the country and have him do in a day for the students what the man whom the student sees every day does not do. Perhaps he is willing to do everything else, but is not willing to do that. I came across a little bit of biography the other day in a magazine that I wish to read. It came from our good friend, Bishop McDowell:

“I cannot escape the influence that surrounded me in the days when I went to college. I cannot while I live cease to be grateful, not that I fell into the hands of someone specially designated to do it, not that I fell into the hands of an Association secretary who had in his hands the whole working of the Christian life of the institution, but that in those old days at Ohio Wesleyan I fell into the hands of a faculty, which faculty felt itself under a divine compulsion to do what it could do to induce young fellows like me, who had come to college without having given themselves to Jesus Christ, to give themselves to Jesus Christ.”

In the fifth place, we have to devise far more efficient following-up methods than we have as yet put into operation. Dr. Denyes in Penang—and he knows about as much about this subject as most men—told me that in the area of the Malaysia missionary educational institutions they had sent out twenty thousand students. They can trace five hundred of them. Nineteen thousand five hundred have gone through their institutions and been lost to view. Now, it is not all loss, of course. No word is to come back to God in vain, and every deed that has been thoroughly done makes its mark in the working out of God’s purpose. But it is not good missionary statesmanship, this having twenty thousand students under our influence and then letting nine-

teen thousand five hundred go adrift without any following up and keeping in touch with them. We found in the Silliman Institute that, out of five thousand, only fifty had been graduated from the whole course. One percent. had been graduated from the institution. They knew all of these. That one percent. was followed. But of the ninety-nine percent., only a few had been followed up and kept in contact with through their various agencies. Well, we can go on building up more and more of these factories, but we are not using the product of the factories that we now have, but are rather letting most of it get away from us. One of the greatest needs of our educational system is to devise a more exacting and more careful and conscientious plan for following up those who go out from our schools.

And the sixth thing is—and I think this point ties all together for us—we cannot evangelize by anything that is unveracious, anything that is slipshod or inaccurate or untrue. This is putting it strongly because there is, of course, a great deal of sincere carelessness and slipshodness that doubtless does do good. I suppose it would be amazing to see with what strange instruments God is working and achieving results. But in general, if we want our evangelistic work to be truly evangelistic, it has to be even truer, more genuine, more accurate, more painstaking, than it has been. And no education is going to be evangelistic that is not. If it is not honest education, it cannot honestly preach Christ to men. He can only be represented to men in truth and in sincerity. And if we can truly shape our education so that it will be what we want it to be as education, it will be what we want it to be as evangelism.

THE DISCUSSION

Dr. Hoy.—I rejoice in the spirit of Dr. Speer's address. When I began school work in Japan and fifteen years later moved to China, I tried to emphasize in my teaching and in my general work

the principles laid down in that address. In China today we have a school at Lakeside, Hunan, with one hundred and seventy-four students. I think I am safe in saying that we might have five or six hundred, but we have studiously avoided large numbers. If our church will send us a larger number of competent teachers, we shall be glad to take in more students, but we are not calling for more students now and will not go beyond the limit of two hundred at the present. We lay much emphasis on personal relationship, and I am glad that that was emphasized. There is a growing tendency to eliminate the theological course as a preparation for the higher grade teacher. But we must not forget the need of such evangelism as has been so strongly presented to us. Personal work wins. I told my teachers when I left to keep within the limits of familiarity; that is, to take no more boys than they can readily name. I know every boy in our school by name; I know his parents; and correspond with them. I follow every student that has left our school, graduate or non-graduate, Christian or non-Christian. I have a system by which I write to them at least three times a year and, in some cases, four times. Does it pay? Yes. I tried for many years to follow the work of some of my former students in Japan. One day I was in a Japanese hotel in Shanghai. I was writing in my room, when a Japanese lieutenant in the navy sent his card up to me. Then he came up smiling and said, "I guess you do not know me." I said, "No, I don't." "Well," he said, "I am one of your old boys." And then he went on and told me how the experience of those years had made them the best years of his life and had brought him to Christ. He also went on to tell me that he took much interest in the naval Y. M. C. A., being an active officer in that body.

Personal work in China is not always agreeable. I struggled on for sixteen years. More than once I went into opium dens and carried out boys almost too heavy for me to carry, took them over into the school-room, watched over them and helped them fight their battle. Instead of expelling them, I kept them and encouraged them to win out. Many of those students are today preaching the gospel, just because of such care. I thank God for this clear message to those who are going out as Christian educators. They are Christ's ambassadors, whether they are to teach physics or chemistry or literature. They must stand bravely in the face of whatever makes it hard to serve Christ. I glory in human learning, wherever it appears. But the human intellect loses its primal glory when it

loses its grasp of Jesus Christ. So I take to myself the message from Dr. Speer and I pray that it will make me a better missionary, for I have tried all my life long to carry out those principles.

President F. J. White.—I think that we all regard evangelism as the main objective of educational work. But we educationalists often create a wrong impression. We lay emphasis upon scholastic training and try to teach students their social duties. These are real values. But, at the same time, we often permit the impression to get abroad among strictly evangelistic workers that our school work is not evangelistic. That is a mistaken idea, due quite possibly to our neglect.

Dr. Speer said that our schools ought to be flooded with a Christian spirit. I wish we could have a conference on how to do that. It would be a tremendously helpful thing to all of us to consider how to flood our schools with the Christ spirit.

To what Dr. Speer said about following up students, let me add a word. We do follow up those who graduate. In the college with which I am connected, we have a card catalogue today of every student who has ever been in the institution. At least twice a year we try to get into contact with that student, seeking to discover where he is and what he is doing and trying to relate him to some Christian worker near him, who may be able to influence him. The results of that have been very remarkable. We have reached Christian boys who have given up Christian work and have drawn them back into very useful Christian service. I can think of two or three young men who are among the most valuable laymen we have in our field, who were drawn back into Christian work by just such methods. This work is done largely by a student committee. We keep the records in our office, but this committee is responsible for using them. Its members write frequent letters and push this propaganda. Other institutions have found the scheme practicable.

Mr. Drach.—I have listened today with a great deal of interest to this discussion. I feel that I ought to say that I find myself in disagreement with many of the statements that have been made. I desire to indicate briefly the details on which I disagree. I feel that there has not been clear thinking in many of the papers with regard to the respective functions of the state and of the church in the matter of education. I believe that it is the function of the state to educate for the purposes of the state, and that it is the function of the church to educate for the purposes of the church.

When a school is organized and carried on in the mission field, it is carried on and organized primarily in that mission field for one of two purposes, either that that school shall specially serve the purposes of the church which is being organized, or, on the other hand, that the school shall be a model to show the state how its pupils ought to be educated. In other words, the mission school may be the means for the conversion of the state in the line of education. I think it is a mistake to make an effort to compete with the government, even with a heathen government, in the matter of education. There is where our educationalists in the foreign field are wrong, absolutely wrong. And yet I notice that such competition is their ambition. Why should there be an attempt at competition in Japan, where the government has provided so thorough an educational system? Moreover, our Lord Jesus Christ did not teach men through an industrial mission. He took his disciples away from industrial work. Paul did not go into industrial work to teach other people how to make good tents. He labored in order to set people a good example in being free from earthly, physical entanglement. When the first Christian schools were established, they were not established with the intention of educating men intellectually and industrially, but of educating men specifically for the work of the church. Every one of those early schools in Alexandria and Corinth and in other places was catechetical, schools for the education of catechists and evangelists, men designated as workers in the church. The present-day church school is the outgrowth of the model church school of the twelfth century, which, as it was carried on by the Roman Catholic hierarchy, was simply a part of its plan to establish the supremacy of the church over the state. If we carry out that principle in our foreign mission work, we are adopting a wrong principle for the realization of the kingdom upon earth, and one which is contrary to our democratic practices in this country.

I do not quite understand the term "evangelism" as it has been used here. Evangelism means in my mind not merely street preaching, or the casual deliverance of some gospel truth, but, also, the care of souls and the careful religious instruction of the children, and of those who are growing up in the Christian homes. It has regard, furthermore, to the instruction of those set apart specifically to be ordained for the gospel ministry. Thus, evangelistic work, to my mind, may include educational work. Those other agencies of which we have been speaking are not primarily

evangelistic agencies. They are only in a secondary sense made to be evangelistic, if somebody happens to be in the school-work who has evangelistic zeal in his heart.

Mr. Lucas.—Just a word about the larger missionary colleges in India. I went to the Forman Christian College in Lahore in 1908. We had then three hundred and ninety-five students in the college, and now we have seven hundred and fifteen. It is too large to be on the basis of close personal relation between student and teacher already advocated, but how can it be reduced? If a college which has once become large reduces its numbers, it will be regarded by the community at large as unpatriotic and hostile to the nationalistic spirit in India. We have turned away in the last three years probably two thousand students. We have made our conditions very rigid, yet this flood has been precipitated upon us. I am personally very strongly in favor of reducing our numbers, but if we did, we should be regarded by the community at large as working against the larger national interests of India. There are now twice as many students waiting to enter the efficient colleges in India as there is room in the colleges to receive them. The government has been strongly advocating stronger colleges with fewer students, and there is much to be said for that view, but the popular mind would regard a reduction in numbers at the Forman Christian College with great distrust and suspicion.

Mr. Grant.—This subject of ours is a very large one. We need all types of educators. I wish we had more men and women who would concentrate their entire attention upon the primary and elementary schools. These schools furnish a wide-open opportunity today, and few experts are dealing with their special problems. We also need trained teachers of English and men who can go out directly from our colleges to teach English. It is a question in each case whether a man should go out without any additional preparation and return after three years for more specific preparation, or whether he should receive his special training first? Some of our best men have gone out directly from college. Of course they have had a good heritage back of their college training. When we try to find an educator, we want a certain type of man to begin with, and then we need to indicate the special kind of preparation he needs for his important task. Those who have had experience in teaching and have taken special courses in education or language teaching have elevated the standard of teaching very much. The gist of the whole matter is that we need great educators,—men

who will put as much of their energy and thought and work into Christian missionary education as has hitherto been put upon any other professional line. When we come to professors of special subjects, we need thorough masters of those subjects who know how to teach. No true educator who is a master in his field of work and has the spirit of continued investigation can be too big for his job in China.

Dr. Rawlinson.—Most of the missionary institutions in the field of higher education today were established during the first generation or so by men trained for the Christian ministry. Education, in its more advanced requirements, is becoming so much a specialized field that the probability is that these institutions will be increasingly manned by men who have not had theological training at all. If Dr. Speer's position is agreed upon by all, the question is, What is to be the relation of the theological seminaries in the days to come to the evangelistic function of the higher educational institutions on the foreign field? Can that function be served most effectively by men who have specialized training in the particular field of pedagogy and science and who have had no special training in the presentation of religious truth? When we take these men right out from the colleges, or professional schools, to teach, without regard to the limitations of specialized training in the presentation of religious truth, we create a situation to which we should give careful consideration. I am perfectly well aware that a man can bear Christian testimony, can have the Christian spirit, without such training. But would the end for which we have planned such institutions be best served, would the appeal of Christianity in such institutions be more strongly made, if these institutions were manned chiefly and increasingly by men and women who have had only a technical education and no training in the presentation of religious truth?

Mr. Anderson.—I certainly hope from the discussions we have had that our findings are going to emphasize two things. One is that it is the concensus of opinion here that we shall lay particular emphasis upon the professional training of the teacher sent to our institutions abroad. Certainly we have been sinning too long against our institutions in manning them with teachers who have not been prepared professionally to carry the heavy burdens that have to be carried. At the same time, I think we shall make a great mistake if we do not emphasize the necessity that a man, however slightly he might be trained professionally, shall be filled with

evangelistic zeal. I think likely the day is forever past when we say that if a man is filled with evangelistic zeal he can fill a post in a college, even if he have no professional training. But I think we ought to pray God to save us from the day when we shall say that we may have professors in our foreign institutions who have been highly trained professionally, but who are lacking evangelistic zeal in the best sense of that word. This is a danger to be guarded against in the East. The East thinks it can study Christianity as a system out of books. They can study Hinduism, Buddhism and Confucianism in that way. But we need to emphasize the fact that Christianity cannot be acquired by an intellectual process, it must be carried to the field in life. I think of a conversation I had with an Indian educationalist. He spoke about the change in the modes of thought in India, and referred with scorn to the thought of the West. He said, "Your young men come from your colleges to teach in our universities, but they will surely never lead us or discover our modes of thinking, because their thinking is so very crude and unfinished." "But," I said, "There are some good missionary institutions here with men who are recognized among educationalists in India." He said, "Yes, but most of those teaching there lack thoroughness in thinking." I said to him, "Why is it then that the boys in the colleges will leave the class-rooms of your 'finished' Eastern thinkers and elect the courses of what you call the crude Western thinkers?" "Well," was his answer, "I think the boys like the manliness of the teacher, his clear eye, rosy cheek and strong muscles. They go into the class-room to learn how to be that kind of a man." The supreme characteristic of the missionary teacher is the power to exhibit in his own life the character of Jesus Christ. Such a Christlike man may or may not be the most finished educationalist in the world, but he will always reach into the hearts of students.

Mr. Harlow.—I have had only four years in the Turkish Empire, but my experience has been directly in connection with the work which we have been discussing. It has been work in an educational institution. In the first place, one of our important problems in Turkey has been the question of compulsory religious education in our foreign missionary institutions. I wish every leader in education in the Turkish Empire could have heard Dr. Speer's talk this afternoon. I agreed absolutely with what he said. When I first went to Turkey I was not at all sure regarding such compulsory training; but I have no doubts today, after four years of

experience. To make the study of religion voluntary in Turkey is to make it absolutely compulsory for a great majority of students to omit religious education. At one institution where I spent two months the faculty made it a voluntary matter for the Moslem students to attend chapel and Bible classes. I happened to have four of the upper classes in Bible study. Inside of ten days there were no Moslem students left in the Bible classes; not that some of them did not want to come, but because pressure had been brought to bear upon them so strongly by fanatical Moslem students that they did not dare to come. In the college where I taught last year, Bible classes and chapel were required of all students. In my Bible class I had fifteen Moslem students, twenty Greek orthodox students, fifteen Gregorian students, and five Jewish students. We met every morning, five days a week; besides this curriculum work we carried on several voluntary Bible study classes. Not only did we have Moslems in our compulsory classes, but we had them in the voluntary classes. Some of their friends asked them why they were going to the voluntary classes, and they replied, "What is the harm in taking a little extra Bible study? You are going five days a week. You do not seem to object to that. You stay in this school. Why can't we give just this much more time if we want to?" And they carried their point. Two of the Moslem boys in my class at the end of the year came up to my room and knelt with me in prayer. That would have been absolutely impossible had the religious education in our school been voluntary. At the close of the college year we have had college conferences for two years, now, at which were gathered a large group of student leaders and Y. M. C. A. cabinet members. We took up with these students whether they, as students, believed it would be good policy to make all of our Bible study in college and the college chapel exercises voluntary. There was only one vote out of twenty in favor of making it voluntary. The secretary of the Association said, "I was an agnostic when I came into college. I hated the chapel, I hated Bible study, but I wanted an education. At the end of two years of going to Bible classes I suddenly discovered that this teaching of Jesus had begun to have a grip on my life." I wish I could tell you the story of that man's life, how, though the richest Armenian boy in our school, after his mother and father were driven away into exile, and perhaps killed, in those awful days of massacre, after his fortune was taken away from him, he still held faithful, as an earnest Christian stood

his ground and became a student volunteer. This man was perfectly frank in saying that he would never have started in our Bible classes or gone to college chapel, had they not been required exercises.

Some one has asked how we can get the Christian atmosphere in our colleges. It brought to my mind the statement of one of our graduates at the close of that conference. He said, "I do not feel that I am here in Smyrna in the year 1916; but rather back in Galilee two thousand years ago with Jesus in the midst." A missionary once said of the college, "I consider your missionary college nothing but a Greek orthodox institution. You are only striving for numbers, you are only looking for a reputation." He could not say that today. The faculty come together for Bible study and prayer every week. Leaders of student religious life have worked definitely toward the annual student conference just as we do in this country. The president of the college and every member of the faculty have said that the college conference, which is a local conference of the leaders and students in two of our institutions, had been the strongest spiritual force which we had ever had there. If, in any institution, at the close of the college year, a conference of such a nature can be arranged, I am sure that it will prove to be a great spiritual asset.

In regard to this matter of competition with the government schools, I could say "yes" or "no" as far as Turkey is concerned. In one sense we do compete with the government schools. But when I go into those Turkish schools and see what goes on and what they have there, and when our students tell us that in those schools they not only were not learning purity, but rather that the teachers were often leading a life of impurity, how can we help compete for the young lives of Turkey's manhood? One Turkish teacher on our faculty said, "It is perfectly absurd for you to say that a young man can reach the age of twenty-one and live a pure life." He was the product of a Turkish institution. He changed his ideas after coming to us. A student in our school said that what impressed him most in the American college was that the teachers seemed to love each other. He said, "You seem to glory in each other's popularity and success. In every Turkish school I have been in the feeling of jealousy between the teachers is marked." Now it is our business to strive to be such centers of moral enrichment as will stimulate the Turkish government to follow our ideals in the schools they establish. We want to do all

we can to cooperate with them, whenever they really strive after ideals which we can uphold.

Mr. Booth.—I wish to express my appreciation and satisfaction at the papers that I have heard today and the discussions along this line of evangelistic education. It has been my privilege to have been some thirty-six years connected with an institution in Yokohama for Japanese girls that is endeavoring to carry on its work along these lines. I was sent to Japan as an ordinary missionary to do ordinary evangelistic work. In connection with the study of the language for two years, I gave some time to that phase of the work in Nagasaki, where I began a school for boys, because the situation demanded such a school. The work in which I was engaged was not onerous. The principal subject was the English language. I had had no instruction in imparting my native tongue to one unacquainted with it. Having been transferred to Yokohama and put in charge of the Ferris Seminary, for many years it has been necessary for me to be my own university, so to speak, for development along educational lines. I had experience enough. To be actively in touch with the many stages of educational development in Japan during the past thirty-six years has kept me busy. Along with the endeavor to do an honest piece of educational work, not merely catechetical, not merely in order to introduce the pupils to the standards of the church I represent, but a thorough course in the Old and New Testaments, I have developed a course of nine years. It required plenty of hard work to prepare the material so that members of the staff, Japanese and foreigners, could help to carry out this scheme of missionary education in Japan. It has not always been quite to the satisfaction of the parents of pupils, that so much time should be given to the study of the Bible. It has been said to me repeatedly that if I would only do a little more in chemistry or mathematics, the pupils would get some practical results from their education. I reply that it is set forth in our catalogue that we intend to teach the Bible one period a day, five days in the week, during the whole course, in English and in Japanese. The "compulsory" element in our school was disposed of very simply. We declared that it was the desire of the school that each pupil should attend morning and evening service and Bible study. This desire is enforced by keeping a record of the absences at these exercises. My only experience of an objection was when four or five pupils entered the school as advanced pupils, coming from another mission, who objected to

attending prayers, although they were Christians, on the ground that they could not enter into the spirit of prayer when so many who were not professing Christians were present. Of course I told them to go to an institution where they would find fellowship and satisfaction.

We take another way of making this "compulsory" element well understood. At the beginning of the year, when pupils come to matriculate, the guardians or parents attend. We usually receive about sixty at the beginning of the year, so that there are from sixty to eighty relatives and friends and guardians. At that time attention is called to the fact that morning and evening prayers are held in the chapel of the school and also that daily Scripture study will be conducted along with the regular curriculum. If any parents object to either, they are perfectly free to take their daughters or wards home with them. The children rarely go back with their parents. It is definitely understood that this is our policy, and it is the only "compulsory" policy we practice. On this line we are not in competition with the state at all, because the state forbids instruction in any religion whatever in the schools it supports. The state does not obey its own laws, however, for Buddhist and Shinto shrines are often erected upon the school grounds and on certain days the pupils, even Christians, if there are such in the school, are required to go and bow before the shrine or before the tablets. So while they claim professedly that religious instruction is forbidden in state schools, they do practice something of that kind. I may say that the Christian missionary is an expert in just three things: the teaching of the English language, teaching the Bible and the living of the Christian life. These three afford him plenty of opportunity to specialize before he goes out, and to keep on specializing as long as he is a missionary.

Dr. Corey.—I wish to bear testimony to the advantage of a conference like this to one having something to do with the selection of missionary candidates. I know I shall be better fitted for my task after this conference.

Two matters have been strenuously emphasized throughout the discussion: the carefully selected special preparation of the educational missionaries before they go to the field, and the necessity of a strong evangelistic element in the training and in the work of every educational missionary. One matter we shall have to watch very closely is the new plan for the training of educational missionaries. We know very well that about four-fifths of our educa-

tional missionaries have been chosen after reaching the missionary field, and after serving two to five years in evangelistic work. Now, if we are going to select our missionaries for educational work before they go to the field, very likely they will be selected for some specific task in education. These men will be going directly into educational work without evangelistic experience. In my judgment the evangelistic experience of our older missionaries is even more important than their training as educators. I heard a young missionary in Nanking two years ago say that one of his great regrets since reaching his field was that he could not have spent at least two years in strictly evangelistic work out among the people as a preparation for his work of education. I wish some way could be devised so that every educational missionary who goes to the field could be placed in evangelistic work for two or three years. It would be a great help to him in his future work.

THE FINDINGS OF THE CONFERENCE

This conference of representatives of Foreign Mission Boards and Sending Societies in North America with representatives of educational interests at home and on the foreign field, held under the auspices of the Board of Missionary Preparation, gives expression to its judgment regarding missionary education in the following findings:

I. THE OBJECTIVES OF MISSIONARY EDUCATION

Missionary education, like all other phases of Christian missions, has as its fundamental aim the bringing of men everywhere to a knowledge of Jesus Christ and through him into intelligent fellowship with God. This supreme purpose establishes education as a primary function of the church and shows the reasonableness of insisting that it shall include religious as well as intellectual training. It does not justify any lowering of educational ideals or standards or any substitution of a training merely religious in place of that which affords a symmetrical development of the personality. It recognizes the universal and supreme value of Christian character.

But missionary education has other correlated aims which demand expression: Foremost among these is the founding of an adequate system of general education in every land where no such system exists, or the improvement of systems already established. It is no part of the responsibility of missionary bodies to enter into competition with the active educational system of a nation, but rather, by the development of standardized institutions of all grades, to afford object lessons of the good results of enlightened management, of democracy, of trained teaching and of an emphasis on character building.

A second important aim is the development of an ample

supply of properly trained teachers qualified to assume educational leadership. No less important is the education of large numbers of those in each land who will be the wise leaders of their people while passing through the various phases of adjustment to modern Christian civilization. Of equal value will be the releasing, through a broader scheme of education, of national power now latent and its application to problems of individual and of community betterment. It is highly desirable that Christian education should recognize its obligation to communicate higher ideals of national life and to promote Christian social and economic progress in every land.

II. THE QUALIFICATIONS OF AN EDUCATIONAL MISSIONARY

1. *Physical*.—The candidate for educational service abroad should, like all other missionary candidates, meet the normal standardized requirements which every well-organized Board enforces. A good physique will be essential to the endurance of the steady strain of varied educational responsibility.

2. *Professional*.—The educational missionary should possess a thoroughly furnished, adequately trained mind, the outcome of a broad course of liberal education and of such specific professional training as seems essential to the particular task essayed in the field. Only a thorough preparation will qualify the missionary for such leadership as will normally be his and for grappling with the specific problems of education of the country to which he is sent.

3. *Personal*.—The personality of the candidate for educational service abroad is of great importance. His two-fold task of patient, persistent personal leadership, and of the kindling in the hearts of selected individuals of the race, on whose behalf he is giving his life, of that same power

and purpose will call for splendid qualities of mind and heart,—for a natural breadth of vision and idealism, for a true largeness of sympathy with all ranks and classes, for a keen insight into actual conditions and a readiness to adapt himself with idealism to them, and for a real power of appreciation which will lead him to see the best that is in a people and to help them to attain it.

4. *Spiritual*.—The true educator on the mission field should have so strong a faith and so clear a grasp upon the underlying reasons for that faith, that he will be able and eager to commend Christ to his pupils and to his community, not alone by a life nobly lived, but by wise, friendly, persistent and convincing contacts with individual seekers after God. Such opportunities will be the crowning joys of his career.

III. THE PREPARATION REQUIRED TO MEET SPECIAL CONDITIONS

A purely general training will not be adequate to prepare any educational missionary for his work. Each non-Christian country today has its own perplexing educational problems which lay heavy burdens upon those who are anxious to develop or to perfect an adequate system of popular education. The missionary educator must not only prepare himself to develop better trained native teachers and preachers, or a more diversified Christian community life; he must be responsive to these broader national needs. In the countries which already possess a system of public education this may mean the projection and development of new types of educational institutions or the standardization of existing types. In other lands it will mean the development of a whole scheme of education. Everywhere it will mean the adoption of educational methods suited for the solution of the economic, social and industrial, as well as the cultural problems of each country along lines naturally

indigenous. Everywhere it will mean the maintenance of scholastic standards which will bear open comparison with those of the government. In the near future there will be an increasing demand for educators who are specialists, capable of establishing the proper standards of instruction for specific subjects. It goes without saying that such specialists would lose much if not all of their value to missionary progress, were they devoid of missionary purpose.

IV. THE ESSENTIALS OF THE PROGRAM OF TRAINING

The adequate preparation of an educational missionary of today, who faces a wide variety of problems to be solved under strange conditions, with full responsibility for far-reaching results and in the light of more or less educational progress already initiated from other sources, should include six sorts of training:

First of all, it should include the fundamental educational training approved by progressive educationalists for all teachers in North America, supplemented by the studies which prepare for a broadly sympathetic and intelligent approach not only to the problems of the class-room but also to those of the people among whom the candidate will do his work, by technical instruction in educational theory and method and by observation and practice teaching under expert supervision.

It should also include a probationary period of experience in school work as an instructor or an administrator, or as both.

It should include a mastery of the vernacular of the country to which the candidate is sent, and in addition, courses on the specific institutions and on the social, economic, industrial and religious evolution of its people. Such instruction, so far as practicable, should be given under the direction of experienced missionaries.

It should not fail to provide for the training of the educational missionary during his first term of service through courses of reading and study, educational inspection and other approved practises.

And, finally, it should provide that the first missionary furlough be utilized for such special studies and surveys of school systems and methods as the experience of each missionary has indicated to be of particular value to him in his work and most likely to contribute to his increase in knowledge, skill and power in his chosen field and specific task.

V. THE DETAILED TRAINING OF THE EDUCATIONAL MISSIONARY

Any scheme of studies must be adjusted in some particulars to the candidate himself and to the specific task to be undertaken. It is very desirable, therefore, that each one who looks forward to the career of an educational missionary should introduce himself as early as possible to the candidate secretary of the Board under which he hopes to serve, enabling that officer to give him the friendly expert guidance in the selection of studies and of schools which he needs. Much waste of time and energy may thus be avoided. The specific needs of Boards shift rapidly and are not always easily foreseen in advance.

It goes without saying that the candidate for educational service should have laid the foundation of a good high-school training. It will be of real advantage to the young woman candidate to have included domestic science and business methods as a part of her secondary education.

1. *College or Training School Preparation.*—Back of all training for professional or specific tasks there is need of a broad and solid non-professional, cultural training, if the missionary educator is to measure up to opportunity.

A strong foundation must be laid in sound and varied learning, by contact with those of differing views and by participation in the intellectual, social and even physical competitions and interests of academic life. Whatever broadens and deepens life is contributory to culture.

Some of the specific subjects which a candidate for educational service should try to include within his college program are:

- English literature
- At least one modern language
- A science with emphasis on scientific method
- History
- Sociology and economics
- Biblical history and literature
- English composition and public speaking
- Psychology
- Philosophy
- Fundamental Christian principles.

Circumstances may justify some candidates in utilizing the last two years of college or university training for the beginning of their professional training by electing educational courses, especially when the first two years have been distinctively cultural. Still others may be compelled to take a mingled cultural and professional course in a training school. In any case the above-mentioned subjects are wholly desirable for the candidate who desires to prepare seriously and soundly for future efficiency as an educator.

2. *Professional Preparation.*—Few candidates can be regarded as ready for responsible service who lack the sort of training provided by a first-rate department of education in a university or by a teachers' college with a full year of educational theory. Such training does not imply a narrow specialization so much as a broadened efficiency for educational tasks.

THE FINDINGS

Among the professional subjects which educational candidates should pursue are:

The philosophy of education

Educational psychology

Educational sociology

The principles of teaching

Teaching methods

Comparative educational methods

The history of education with emphasis on supervision, observation and practice teaching

The principles and methods of religious education.

3. *The Year of Specialization.*—If a candidate is aware of his destination on the field and can possibly be spared for the added training, a year of the special study of educational problems will add greatly to the value of exceptional men and women. The training of this year should adjust itself, as far as possible, to the specific task to be undertaken on the field and incidentally to that field itself. Some educational missionaries need particular ability in teacher training and supervision, others in the administration of school systems, still others in the solution of specific educational or social or national problems. Missions and missionary Boards might wisely formulate the main lines of need for each country, in order that a few candidates, at least, could be unusually well prepared to assist in meeting them. The programs of special training laid down in the separate pamphlets relating to China, Japan, India, the Near East, Latin America and Africa, issued by this Board, will afford many specific suggestions for such a year of specialized preparation. There is so much in common in every field that the candidate who has prepared for one field is not thereby unfitted for service in another.

During this year of specialization the far-sighted educational student will seek to add in two ways to his efficiency

as a leader. (1) He will seize the opportunity to review his Biblical studies and his knowledge of Christian history and of the fundamentals of Christianity, thus becoming qualified for religious leadership. (2) He will take every chance to inspect important educational plants, that he may realize the reasons underlying their success.

4. *The First Year or Two of Training on the Field.*—

In a general sense the whole of the first period of service on the field is a period of salutary training for the educational missionary. During these years he is gradually being introduced to the actual conditions which he must master and use, and to the enormous difficulties of his task of helping to reshape an Oriental system of education in accordance with enlightened modern ideals and needs.

Especial emphasis, however, will belong to the first year or two of his service. He will then profitably study not alone the vernacular of his field, but its customs, its social, economic, political and religious problems, under experienced leadership, and with the companionship of others of like ideals and needs.

5. *The First Furlough.*—The first period of active service will not only give the young missionary a knowledge of his field and its needs; it will reveal his own strength and weaknesses. It will enable him under the advice of his mission to select the form of specialized knowledge or skill which will most definitely meet the needs of his field. He can then utilize the first furlough for that type of training, of the need of which he is definitely conscious. Thus, on the field, will be gradually developed a leadership of great capacity and power.

6. *Scholarship Aid.*—Such ample courses of training as are herein suggested are expensive, and sometimes out of the reach of willing and capable candidates or missionaries. The conference would suggest to the mission Boards the propriety of assisting candidates and missionaries who other-

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wise could not obtain this helpful and necessary training. Many institutions will be ready to meet the Boards more than half-way in the establishment of scholarships, fellowships and even of hostelries for such applicants.

VI. THE RELATION OF MISSIONARY EDUCATION TO EVANGELISM

In the future, as in the past, the Christian school will be relied upon to contribute not alone the leaders but also the resolute and influential supporters of the Christian propaganda in each of the lands slowly turning toward Christianity. To that end every type of school must be specifically Christian in spirit, method and results. The school is preeminently adapted to contribute to evangelistic advance. The pupils are held during their most impressional years under habit-forming influences, the effect of which should be to develop Christian character. Such results, however, cannot be secured by incompetent, partially trained teachers, or by those who are lacking in the qualities which mark the sincere and humble servant of our Lord. They call most loudly for the service of men and women of such fine and noble character that their very presence carries with it the spirit of Christ and thrills each pupil with a growing and sincere purpose to undertake great things for God.

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